The Popes charge to his Bratts.

The Popes charge to his Bratts.

560.06.

THE FIERIE TRYALL OF GODS SAINTS;

¶ (These Suffered for the witnes of Iesus, and for the word of God, (vnder Queene *Mary*,) who did not worship the Beast, nor his Image, nor had taken his marke vpon their foreheads, or on their hands, or on their Garments, and these liue and raigne with Christ: Reuel: 20.4.)

As a Counter-poyze to I.W. Priest his English Martyrologe.

AND THE DETESTABLE ENDS OF POPISH TRAYTORS:

¶ (*These are of Sathans Synagogue, calling themselues Iewes (or Catholiques) but lie and are not: These worshipped the Beast saying, who is like vnto the Beast? who is able to warre with him. Reuel. 13.4. and these shall drinke of the wine of Gods wrath, and shall be tormented with fire and brimstone before the holy Angells, and before the Saints, because they worshipped the Beast and his Image. Re 14 10. & 11.*)

Set downe in a comparatiue Collection of both their sufferings.

Herewith also the Concurrance and agreement of the raignes of the Kings of England *and* Scotland, *since the first yeare of Q.* Mary, *till this present, the like before not extant.*

AT LONDON,
Printed by T: P: for Arthur Iohnson. 1611.

TO THE PRINCE.

ENglands faire Hope, (borne, Downe to quell
the rage of Rome; That proud Babell;
Which in its swelling-madde Desires,
to Worlds sole Empire still Aspires;)

Deigne (Sir) to reade this little Booke,
at least with milde aspect to looke
Vpon't. The pledge of Loyaltie,
and Subiects loue to Royaltie,
it is.

Vouchsafe your Princely Grace
to me, that humbly place,
my Faith and Durie;
First to God, then my King
(Who Vnitie did bring)
then to my Countrie.

The faithfull Subiect of my Lord the
King, and your Highnesse,

BRITISH MUSEUM

TO

THE PATRONAGE AND protection of the high and mightie Prince, *Henry*, eldest Sonne of our Soueraigne *Lord the King, Prince of Wales &c. President of his Maiesties most Honorable* Priuie Councell.

AS that in one place was well sayd by *Heathen* Tullie; Non nobis solùm nati sumus, sed partẽ patria, partem parentes, partem liberi, partem amici, partem propinqui & familiares, peculiaritèr sibi vendicant: *So elsewhere was it spoken no lesse Christian-like.* Non quid quis fecerit, sed quo animo & studio fecerit, ponderandum est. *Of these sayings, the first seemed vnto me, to Challenge at my hands A speciall Dutie to my Prince and Country, which I knew not how to performe, but in this kind: The second I assumed as an Apologie for my weake and slender performãce of that Duty. If my desire (noble Prince) to pay that debt for which by obligation Diuine, Naturall and Nationall I stand obliged, hath transported me beyond that whereunto I am able, of your Princely clemency, I humbly beseech you, winke at that amisse, and of your Heroicall and Magnanimous Spirit, Shield me from the Darts of the mightie and maleuolent. Your Kingly Father out of the goodnes of his nature, (for to iudge the worst, is dissonant to a good Disposition) hath been obserued to conceiue of things ill ment, (or which at least might be doubtfully taken) well: you certainly being the true Heire as*

of his Kingdomes so also of his vertues, cannot adiudge of that which is well ment, all. The cause which I handle is not mine owne, but my Prince and Countryes, wherein what I haue done, I the rather vndertooke to publish at this time and in this Kind by reason of those encouraging Woordes of the reuerend, then Bishop of Chicheſter, now of Ely, *in his Booke,* Cuiticulus eſt, Tortura Torti, in Epiſtola dedicatoria ad Regiam Maieſtatem, *his wordes are these,* Iam, vbi in Diſcrimen adducta cauſa communitatis, Spectator nemo ſit, Actor quiſq; &c. *My Intentions herein are right, wherein I deſire,* prodeſſe principi & patriæ, non obeſſe: *If I faile in my purpoſe, that is not want of will, but of power: If I haue performed ought herein that good is, that ſame also is,* Multò plus votis, quam factis. *Therefore for that ſometimes noble Q. Elizabeths ſake, (for ſhe deſerued to be loued,* etiam poſt mortem) *whoſe fame ſhall neuer die,* (nam virtus poſt funera viuit:) *For the King your Fathers ſake, who according to his names ſignification is, a* Maintainer (*of our peace*): *for the Common wealths ſake, which is the Crowne of your Glory: For your owne ſake who are our Hope, yeald me, as the reading hereof, ſo alſo your fauourable and Princely protection; then ſhall I not care for the faces of mine enemies.*

The Faithfull Subiect of my Lord the King, and your Highneſſe.

TO THE PATRONAGE and protection (next vnto that of *Prince Henry*,) of the right noble *L.* and strong Supporter of great *Brittaines happineſſe*; Robert *Earle of* Salisburie, *Lo: high Treaſurer of* England *&c.*

Right Hono:

THE REASONS (ESpecially) inducing me to expoſe my ſelfe to the wounding darts of malice and enuie, by publiſhing theſe Collections, are in number Fiue, 1 The vniuſt clamours of Papiſts ſo frequently crying out both in words and in writings of *breach of promiſe, bloud, and bloudy perſecution for Conſcience.* 2 The preſeruation to my poore powre of the Honour of our late Queene of famouſe and bleſſed memory, and alſo of the honour of the Kings Maieſtie, ſo vniuſtly by them taxed and reuiled, being ſet like Rabſhakeh to rayle vpon the Hoaſt of the liuing God. 3. In regard of your Honourable ſelfe who haue been choſen and ſingled out by wicked men both at home and abroade, as a Butt, whereat to ſhoote their venemous arrowes of ſlaunder, threatnings and reproch, by laying greuious, but falſe imputations vpon your Honour, of *plotting Tragicall ſtratagems againſt Catholiques* (ſo ſtiling themſelues) *and ſeeking*

4. *king the blond of Recusants.* 4. A Desire, *quantum in me est*, to cleare our late memorable Queene, our present Gracious King, your honourable selfe, and the whole State both then and now, as also the Ghospell which we professe from vniust bloud-shedding, or any desire thereof, rightly retorting it vppon themselues, in approuing by particular instances out of their owne *I.W.* priest his popish Martyrologe published Anno, 1608. your Honours Assersion to be true: *That in the Raygne of those two Sisters*, (to wit, Q: Mary, and Q: Elizabeth) *of different religions, there was more bloud shed in the lesse then six yeares of the first, then in full forty and fowre of the later*, as by the Register following appeareth. 5. And lastly a Generall ease intended vnto all, in vnderstanding the double account of his Maiesties Raigne of *England* and *Scotland*, and the Concurrance of the one with the other.

The reasons also wherefore I, (being vnto your Honour vnknowne, and with all, *populorum, cum censu, tum doctrina, penè infimus*) presumed to shroud my selfe vnder your Hono: winges, are (Chiefly) likewise Fiue.

1. The Honorable report of your name, for many and excellent things are spoken of thee, for thy zeale to Religion, loue to the State, and more expected from thee, most faithfull Councellor. 2. Because none can haue a better sence and feeling of anothers griefe, then he that hath felt the like Afflictions: Your Honour hath been by Sathans instruments threatned with *vnavoydable Death*, (But God who hithervnto hath, still defende you) and yet are those, who were sayd to haue vowed the enterprize, tearmed *good men* by those that in the libell seemed (but God forbid that euer the saftie or ouerthrowe of the State, should rest in their power) to dislike of the powder treason: therefore I doubt not but your Honour will defend the poore in a iust cause, if neede so require, against the rage and furie of

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the wicked and mightie. 3. In regard the cause, (your person excepted), is, *Secundum quid*, all one, for which your Honour hath been reuiled, mis-iudged, slaundered and menaced, with mine, for which happely I also may vndergoe the like, Namely, The Conscionable seruice of my Soueraigne in my meane, but contented place. 4. Yours Honours owne Position, *That that seruant, whose faith and zeale in the seruice of his King, stands in awe of enemies, eyther for power, or enuie, is not worthy of protection*, warranteth that these my meane, but daring-loyall indeauours, in behalfe of my Soueraigne, shall finde fauour with your Honour. 3. 4.

5. Because true Nobilitie (which were it not that I speake vnto your Honor, I would say were seated in your breast) neuer respecteth the person of any man, but the qualities, affections, endowments, and intentions of the mind, and therefore myne owne priuitie to my owne thoughts, which telleth me, and that vppon good grounds, that your Honor deserueth well of the State in Generall, and doth loue it, and are generally in a recyprocall manner of them beloued, doth also assure me in particular, that nothing which is vertuous, can from a good affection be commended vnto so Honorable a Patron, and suffer shipwrack by Contempt. Your Honor hath elsewhere spoken in your owne person, *That you would glory more to be alwaies found his Maiesties honest and humble subiect, then absolutely to command in any other calling*, euen so I (the weakest of many thousands) desire nothing more (pardon herein Noble Lord my ambition) then that I may be able to performe some seruice vnto God, my Prince, Country, and the furtherance of the Gospell, and in them vnto your Honourable selfe: And herein Right Honorable Lord, namely, in Desire to do good, the poorest subiect his Maiestie hath (*absit inuidia Dicto*) may equallize his greatest Peere, for the Loue, Faith, 5.

zeale

zeale of the one, may be as great, firme, deuout as the other, the difference consisting onely in outward meanes to approoue them in both. The God of all power and might who exalted the Father of so honorable a sonne, to be Lord high Treasurer vnto so worthy a Queene, and the sonne of so honorable a Father, to beare the same office vnder so Gracious a King on earth, the same God for his sonnes sake, through the Grace of his holy spirit, bind vp the sonne as I hope already he hath done the Father, in the bundle of his Saints, that (after your long and faithfull Seruice to your earthly Prince,) with the father, Sonne and Holy Spirit, you may enioy the true Treasure of eternall happines in the Kingdome of Heauen. Amen.

Amen.

Your Honors in all humble seruice.

TO THE WELL affected, and loyall hearted Reader.

AS to the ſpirit and ſoule of man nothing internally then a good conſcience can bee more comfortable; ſo externally, then a good report from others nothing can be more precious. And as for the firſt, euery one that will enjoye it, muſt himſelfe alone by the vprightneſſe of his owne actions, aſſure it vnto himſelfe in the ſincerity of his own heart; ſo, for the secõd, as it depends not vpõ ones ſelfe alone, but vpon the tongues and reports of others, euery Chriſtian by the rules of his profeſſion is chargeable to his power to ſeeke the preſeruation thereof towards others, whome hee knoweth to be wronged. This being graunted (as it cannot be denyed) if euery priuate mans good name ſo neerely touch him, as that for the

preseruation thereof weeare all of vs to others reciprocally bound, and by law diuine obliged. How much more strictly then are all faithful subiects tyed, as much as in them lyeth, to maintaine the good name, honour, and reputation of their lawfull Soueraignes, by traytors, rebels, And antichristians, so vniustly, impiously, and impudently taxed both in words and writings. For as his Majestie is our King, by God appoynted to rule ouer his Brittish and Irish *Israell*, both in Church and common wealth: and as in dignity he is *nulli secundus*, nay more (for that may seeme to admit an equall) *Primus inter omnes*, without a mate, highest: euen so the blemish of good name, honour, and reputation in his Majestie, is of all others most dishonourable, most scandalous; as his Majesty is of all others most eminent, most conspicuous; and therefore by euery good subiect as occasion offereth it selfe (*pro viribus*) to be maintained. If a naturall father haue a bad name, though vndeseruedly, yet is that in the worlds eye (that cannot iudge thereof, but by report) a scandall vnto the children. Our King is more, for he is not onely *Pater familiæ*, a father of a priuate family, but he is, *Pater patriæ*, a father of our Country; nay more, he is, *Pater multorum gentium & regnorum*, a father of many Kingdomes *England*, *Scotland*, *France*, and *Ireland*, and which is most, hee is a good Christian, & *Christianæ fidei Defensor*, the chiefe Champion for defence of Christian faith, through whose sides

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the enemy seeketh to wound the whole Church of Christ, and to lay aspersions of bloud and tyranny vpon all such as with him professe the gospell of Christ.

The consideration whereof (as also a feruent desire to doe my Country some publique seruice, in helping (as much as in me lyeth) to stop the mouths of our common aduersaries the Papists, whose lauish tongs haue spit out aboundance of venome, and their pennes stung like Scorpions, not onely our late most gracious and woorthy Queene *Elizabeth* (of euer-blessed memorie, for the many vnspeakeable blessings that God with and through her bestowed vpon this and other Kingdomes) But also our present Soueraigne Lord and King, with both their state Ministers, by charging them as falsely, so maliciously with cruelty, breach of promise, bloud, and bloudy persecution for conscience) hath mooued mee to jmploye the best talent of my small ability to convince them of jmpudent and lying malicious slaunders and reproachfull vntruths. First in a few following lynes directed vnto all Romish fauorites, clearing my present gracious Soueraigne of breach of promise with Recusants, for toleration of Popery, wherein also I haue touched the ground of that slaunder, with the occasion and Authors thereof, with some other matters of speciall moment. Secondly, in a tabular computation, by a comparatiue collection of all such Martyrs as were burned in Queene *Maries*

dayes, with all such Priests, Iesuites, & popish Recusants, as their Pseudomartyrologist *I. W.* Priest pretends (& but pretends) to haue byn executed in England (*Religionis ergò*) since the beginning of Q. *Elizabeths* raigne vntill this present yere 1608. I haue cleared the second accusation of cruelty, bloud, and bloudy persecution for conscience, evidently prooving by their owne account, vnto the vnderstanding of the most simple, that is not wilfully blind, that many more of the first sort suffered death, and were in fire consumed onely for their conscience, within the lesse then six yeares raigne of Queene *Marie*, then of the second, third and fourth sort (to wit, Priests, Iesuites, and Recusants) in 52. yeares since, and that not for Religion, but [a] Treason. Whereby it appeareth how vnjustly our late woorthy Queene, our present gracious King & their State-ministers, haue been and are most impudently & falsely of bloud & cruelty accused & taxed.

[a] *Vide Torturam Torti. paginis. 131. 132.*

Nor haue I ought herein written to giue satisfaction to any such (for let them sincke in their owne sinnes) as being ouer deeply bewitched with *Romes* idolatry, doe hold that all Treasons, all Rebellions, all Attempts, *vi, aut fraude*, against the persons and states of our late Queene *Elizabeth*, and our now present King, both were and are not only lawfull, but meritorious: But to enforme such of them as being of a milder temper, (and yet looking that way) willingly confesse and acknowledge, that all such as haue beene or

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are guilty of ſuch crimes, haue deſeruedly been puniſhed; but yet doe, or at leaſt ſeeme to conceaue that their Prieſts and Ieſuites haue ſuffered onely for their Conſciences, and therefore their perſecution (they being many in nomber) is (in their judgement) great and lamentable. Which were it graunted, or could (as it neuer can) bee prooued that they all dyed for their conſcience onely, (which yet is a conſcience miſ-enformed) yet doth the nomber of our true Martyrs in leſſe then 6. yeres of Queene *Maries* raigne, (although it ſhould be permitted vnto them to take alſo into their number thoſe fifty and two lay perſons, (for ſo many I thinke there are) regiſtred with the Prieſts and Ieſuites in their owne Martyrologe) not onely equallize, but exceed the number of theirs in full fifty yeares ſince, by the number of almoſt 100. perſons. Inſomuch, that if the numbers of perſons ſuffering, and the number of yeeres of both ſorts wherein they ſuffered bee compared, and the cauſe of all their ſufferings admitted to be alike juſt or vnjuſt (of which there is no compariſon) yet did the cruelty of Queene *Marie* and her popiſh Clergie, out-ſtrip Queene *Elizabeth* and king *Iames* conjoyned, more then tenne for one; and therefore learne, you that haue any ſparke of grace remaining in you, to be good ſubiects to your King, and ceaſe now at laſt to taxe your ſouraigne any more of perſecutiõ, whoſe heart bleeds that he is forced to draw bloud from others for their jntollerable demerits.

As for the truth of these collections whereat perhaps (and not vnlike) some popish spirits will take [b] exception; vnderstand that *Mr. Foxe* that sometime reuerend Father of our Church, is my Author, whome for the number of such professors of the Gospell as were burned in Queene *Maries* dayes, I haue soly followed, who albeit happily (for it is almost impossible to bee otherwise) in some things in so large a volume, hee might commit some small errour in some particular cicumstances, because no Historian can possibly be present euery where with his owne eyes and eares, but must of necessity giue credite vnto the relations of others in many poynts; Yet the grauity of his person, his excellent learning, his great reading, his worthy and sober cariage, his sound judgement, and therein his wise choyce of Authours, and the generall report of his honest and religious mind, by an vniforme consent of all such as knew him, freeth him from taxation of any wilfull and grosse errour, or willing mistaking, and from any malicious assertion against the Papists without a probable ground, throughout his worthy woorke, in whose behalfe I thinke it needlesse to bestowe much paines, because the honester and greater sort are honestly already of him perswaded, and for the rest as they are for number fewer, and their honesty little worth, so are they many of them wilfully obstinate and will not bee perswaded.

[b] Three conversions of Eng: part 3. in many places.

As for the other sort, to wit, popish Priests, Iesuites, and Recusants, such as haue beene executed since the beginning of Queene *Elizabeths* raigne (as *I. W.* pretendeth for religion) vntill the yeare 1608. they are coppyed word for word out of a booke called *The* [c] *English Martyrologe*, by the authority of the popish supervisors (as it should seeme) allowed, vnles the nameles author thereof *I. W.* Priest doe belye them. Wherin I haue dealt as truely with them to a letter as I could, saue onely that I haue left out one person, and in steed thereof added two, to wit, *William Watson* and *William Clarke*, both Priests executed at [d] *Winchester* Novemb. 29. 1603. I know not how by the Pseudomartyrologist omitted, for he might as well haue enrolled them as those which he hath done, being all alike, traytors to their Prince and Country. Nor am I disposed to cauill for that I find diuers of their Priests noted in that his Martyrologe by one name which yet I find set downe in our Chronicles by an other name, as for example, in An. 1585. Ianuary 21. *Edward Transam*, and *Nicho. Wodfine*, so by this our Martyrologist noted, are by others named *Edmund Barbar*, and *Nicholas Deuorax*, which I note chiefly for this end, that none might be deceiued in thinking that more haue been executed, then in deed haue been, because one and the same persons are in their and our writings noted by different names, for they haue so many false names, that amongst them all I find not one good and

[c] English Martyrologe by *I. W.* Priest Anno. 1608.

[d] *W Watson*, and *Clarke*, executed at *W Winchester* in An. 1603. Novemb. 29.

Stowe.

true.

Henry Garnet had 6. names, to wit, *Garnet*, *Walley*, *Darcy*, *Roberts*, *Farmer*, and *Phillips*. Likewise *Edward Hall* alias *Oldcorne*. Likewise *Osnad Tesmund* alias *Greenway*. Likewise *Thomas Garnet* alias *Rookwood*, alias *Sayer*, with many others.

true. He that at [e] *London* is called *Richard*, at *Rome* is called *Iohn*, he that at *Rhesmes* and *Doway* is called *Peter*, in *England* is called *Saul*; he that in the Iesuites cells is Sainted for his resolution, is at Tyburne hanged for his treason. I haue I confesse transposed some of both sorts, both of our Martyrs and their traytors, but only for this end that I might reduce them to our account, which beginneth the yeare on the 25. of March, according to the tabular Register following, whereas both *Mr. Foxe* & the Pseudomartyrologist began the yeare the first of Ianuary; As for example, *Mr. Foxe* hath noted *Iohn Rogers* the first Martyr in Queene *Marie* her dayes, to haue suffered February 4. 1555. which yet according to our account was in the yeare 1554. Likewise the Pseudomartyrologist hath in his Martyrologe noted *William Richardson* to haue beene executed Feb. 27. 1603. which might seeme to be in the first yeare of King *Iames*, which yet was in the latter end of Queene *Elizabeth*, and in the yeare of our Lord 1602. according as in that yeare in the table following you may see.

Now hauing compared their numbers together, I could not but admire their impudency in that voyde of shame, modesty, religion, christianity, they dare so publiquely and vnjustly without blushing, reuile and slaunder so gracious a Princesse as was noble Q. *Elizabeth*, and so mercifull a King as is our Soueraigne Lord K. *Iames*, considering that so many more suffered in the lesse

then

then six yeares raigne of Queene *Marie* onely for religion, then haue sithence by their owne account beene executed in fiftie yeares of two succeeding Princes (and those not for religion but for their treasons) the number of the true Martyrs noted in print, being in all by this account almost 300. and the number of their Seminary Priests, Iesuites, and Recusants, by their own account not fully 200. which (number and time considered) is more then tenne for one. Nor is there a greater disproportion in the number, then in the causes of their sufferings, the former suffering only for their conscience, the latter for their treasons.

I am not ignorant that our aduersaries do taxe *Mr. Fox* of many [f] vntruths and many strange matters, whose errors, if any such were, I will not maintaine, but somewhat excuse by way of recrimination, by cyting out of this my popish Author some such stories of his Saints Miracles, as I find in his sayd Martyrologe expressed (which he hath diuided according to the moneths of the yeare) leauing the truth and likely-hoode to thy censure.

[f] Three conversions of England in page 426. and many pages therof besides

¶ *Popish Miracles.*

AND first in the moneth of Ianuary; I find this storie, that when Saint *Chad* Bishop of *Litchfield* dyed, his brother *Ceds* soule (who was before Bishop of *London*) was seene to descend Ianuary 7. Page 7.

from heauen with a troupe of Angels, to accompany the ſame to heauen.

Another.

Ianuary. 11. Page 10.

ST. *Egwine* Biſhop of *Worceſter*, made a payre of Iron ſhackles, locked them cloſe about his legges, then caſt the keyes therof into the Riuer of *Seuerne*, and ſo went to *Rome* with *Offa* King of *Mercia:* deſiring of God, that the ſaid ſhackles might not be looſed from his legges, vntill he had made ſatisfaction for all the ſinnes of his youthfull yeares: and in his returne backe, as he came ouer the ſea, vpō a ſoden a fiſh leaped into the Ship wherein he ſayled, which being taken and killed, the foreſayd keyes of the ſhackles that hee had throwne into the Riuer, were found in the fiſhes belly, which hee applying to his ſhackles, forthwith vnlocked them.

Another.

Ianuary 14. Page 12.

IN *North-wales* the commemoration of S. *Beno* Prieſt, who leading an Eremiticall life in the weſt parts of *England*, was by an Angell admoniſhed to goe into *Wales* to a Noble man called *Trebuith*, S. *Wenefrides* Father, who gaue him a part of his lands and poſſeſsions to build a Monaſterie, as alſo his Daughter *Wenefride* to be inſtructed and brought vp in a religious manner: whoſe head being ſoone after cut off by *Cradocus* ſonne

to *Alane* King of the ſame Country, for not yeilding to his vnlawfull luſt, he miraculouſly ſet on againe, ſhee liuing fifteene yeares after.

Another.

ST. *Elfled* virgin, and afterward Abbeſſe; it happened vnto her that before ſhee was choſen Abbeſſe, ſhee being in the Church at *Mat*tins before day, with the reſt of her ſiſters, going into the middeſt according to the cuſtome, to reade a leſſon, the candle wherewith ſhee ſawe to read chanced to be put out, and therevppon wanting light, there came from the fingers of her right hand ſuch an exceeding brightneſſe vppon the ſuddaine, that not onely her ſelfe, but all the reſt of the Quire might ſee to read by it alſo. And hauing another time giuen much to relieue the poore, whereby her cheſts were emptyed, being therefore for her lauiſhnes checked by the Procurator of the houſe, ſhe made moane to the Lord, and her Cheſts were againe myraculouſly filled as before. January 20. Page 18.

Another.

ST. *Wereburge*; ſhe vpon her death bed commanded her body to be buried at *Hamburge*, but contrary to her will it was carried to the monaſtery of *Trickingham*, where (the gates faſt locked) the ſame was kept and watched very care- February 3. Page 32.

fully. But see a woonder, they that kept it fell into a sleepe, so as the people of *Hamburge* comming in the night to fetch the bodie away, the gates of the Church and *Monasterie* were opened without hands, of themselues, and so they carryed the bodie and buried it at *Hamburge*, as before she requested.

Another.

March 17. Page 17. S'T. *Patrick* : he obtained by his Prayers, that no venomous creature should liue or breed in *Ireland*.

Another:

Aprill 3. Page 86. S'T. *Richard* Bishop of *Chichester* : he dyed at *Douer* in *Kent*, his body being brought to *Chichester*, so shined with *Miracles* that (besides others) he raysed vp three dead men againe to life.

Another.

Aprill 9. Page 92. S'T. *Frithstan*; one euening as hee was saying Masse, as he walked in the Churchyard, when he came to the words, *Requiescant in pace*, the voyces in the graues round about, made answere aloud and said, Amen.

Another.

May 2. Page 116. S'T. *Pyran* : he sustained tenne Armies of men for eight daies with the flesh of three Kine, and also raysed diuers dead men to life.

Another.

Another.

ST. *Sewell*: he for his integritie and innocency of life was such, and so acceptable to God, that it pleased his diuine Maiestie in signe thereof, to worke miracles by him both aliue and dead; and among others, it is recorded, that lying on his death-bed he turned water into wine, by onely blessing it. Maye 18.

Another.

KIng *Henrie* the sixt: his veluet Hat which he vsed to weare, being put on mens heads that were troubled with the head-ache, they were presently cured. Maye 22. Page 134.

Another.

ONe of the souldiers that led S. *Alban* to his death, repented when he saw the constancy of the Martyr, & asked him forgiuenes, which the persecutors beholding, they grieuously tormented him for the same, but he following S. *Alban* to his death when S. *Albans* head was cut off, he tooke it vp and embraced it in his armes, and thereby was immediatly cured of all his wounds. June 21. Page 167.

Another.

ST. *Swithine*: he, when by a mischance a woman had broken all her egges, made the signe of the crosse ouer the same egges, and immediatlie they all became whole againe. Iuly 2. Page 178.

Another.

Iuly 25. Page 202. THe heads of *Wiaman*, *Vnaman*, and *Sunaman*, being cut off and caſt into a poole by the enemies of Chriſt, S. *Sigfride* on a time walking by the poole and deploring their deaths, on a ſuddaine there appeared three miraculous lights vpon the water, which encompaſſed the veſſell wherein their ſayd heads were; which he ſeing, preſently leaped into the poole, and embracing them wept and ſayd, *Vindicet Deus.* Whereto one anſwered, *Vindicatũerit*; another replyed, *in quem?* the third added, *in filios filiorum.*

Another.

Auguſt 6. Page 216. A *M*onke of a certaine *M*onaſtery whereof S. *Alexander* was, comming to the ſaid *Alexanders* tombe to pray, and hauing an vlcer in his breaſt which was now growne to a fiſtula; *Alexander* appeared vnto him brighter then the Sun, with two Crownes, one on his head, and another in his hand. The *M*onke demaunded what that double Crowne meant? he anſwered: The Crowne in his hand is for the temporall Crown which he forſook for Chriſts loue (for he ſhold haue bin king of *Scotland*, being next heire thereto, as the ſtory reporteth) the other on my head, is that which I haue receaued common with other Saints. And that you may be aſſured of the verity of this viſion, you ſhall be preſently cured of your infirmity; and hauing thus ſpoken

and

and the other jmmediatly healed, he vanished away.

Another.

ST. *Decuman* first passed ouer the Riuer of *Seuerne* miraculously with a faggot in steed of a boate, and afterwards was slaine by a *Pagan* and his head cut off, which hee tooke vp from the ground and carryed it to a fountaine where hee was woont to wash it. August 27. Page 233.

Another.

ST. *Dunstan*: hee on a time, when the diuell appeared vnto him in the likenesse of a yong woman tempting him to vncleanesse, tooke a paire of pincers which lay by him, and caught the diuell by the vpper lippe, and so holding him fast, and leading him vp and downe his chamber, after diuers jnterrogatories droue him away. September 7. Page 244.

Another.

ST. *Osith*: shee after that the Danes had cut off her head, tooke it vp in her hands and carryed it three furlongs to a Church of S. *Peter*, and S. *Paul*, whither when she came all jmbrued in her owne innocent bloud, she fell downe, and so ended the course of her Martyrdome. October 7. Page 372.

Another.

ST. *Keyna*: she by her prayers turned a wood full of Serpents into stones, still retayning the likenesses of Serpents: Also she being ready October 8. Page 374.

to depart out of this world, an Angel came downe from heauen, and put vpon her a white garment wrought with Gould, bidding her to be in readineſſe to enter into the kingdome of her celeſtiall Spouſe.

Another.

Noueber 20. Page 320. ST. *Edmund*: hee hauing his head cut off by the Danes, and caſt into a wood neere by amongſt bryars and buſhes, the Chriſtians afterwards ſeeking for the ſame, loſt themſelues in the ſame wood, and calling one to another, where art? where art? the head anſwered, Here, Here, Here, by which they found out the ſame.

Another.

Decēber 23. Page 350. ST. *Inthware*: ſhe hauing her head cut off by her owne brother *Bana* vppon a day as ſhee came from Church, becauſe ſhee was accuſed by her ſtepmother to be an harlot, her innocency was preſently teſtified by this, for that ſhe preſently tooke it vp in her owne hands and carryed it to the Church from whence ſhee came. Adde hereto alſo their late coyned (Death deſeruing for the fact) woonder of *Garnets* face in a wheat ſtrawe. *Vide librum cuius tituli pars eſt, Vera hiſtoria de admirabili ſpica.* Rightly engliſhed, A fabulous ſtory of a fained ſtraw, firſt divulged by a fooliſh Iack-daw.

Many more ſuch groſſe and palpable lying woonders are therein expreſſed, which I am weary

weary to recount, and I almoſt wonder that they themſelues are not aſhamed to record for truths; but as herein, ſo alſo in their falſe accuſations of Queene *Elizabeth* and King *Iames*, by vnjuſtly and maliciouſly taxing them with bloud, breach of promiſe, and bloudy perſecution for conſcience, they are moſt jmpudent and ſhameleſſe, yea paſt ſhame and paſt grace; for as a Reuerend g Father of our Church elſewhere vpon another occaſion (though more rightly applyable to this generation) ſaid, *Qui ſemel modeſtiæ limites tranſilijt, knauiter fit impudens.* But the Prieſts and Ieſuites in this poynt of jmpudency ſurpaſſe, and one maine reaſon hereof, as I take it, is becauſe they hold the laye Papiſts, of whome they haue their maintenance, in ſuch a thraldome of jgnorant obedience, as that they dare not for feare of damnation read any booke whereby to enforme them in the truth, but only ſuch as their traiterous and ſeditious vn-ghoſtly leaders ſhall permit: And ſo if they can hold the good opinions of their maintainers, they will neuer bluſh at whatſoeuer themſelues ſay, or whatſoeuer bee ſaid of them by others.

g D. *Barlow* in his anſwere to M. *Broughton.*

If any friend ſhall thinke that this my labour might well haue beene ſpared, becauſe the liues of the Martyrs, the proceedings againſt them, & the times and cauſes of their ſufferings are already by *Mr. Foxe* in his large Booke thereof more fully expreſſed; or otherwiſe ſhould thinke that I do the Papiſts too great a grace, by placing

them in the same Booke with the true Martyrs of Christ; to him in friendly manner I thus replye, and first to the first. That though his allegation bee indeed true (for I willingly confesse that hee hath deserued much for his extraordinary paines that wayes, and hath compassed so much and such variety of matter therein, as that I cannot say whether were greater, his labour or the Readers profit) yet cannot euery mans purse reach so great price as is that [h] Booke at large; and besides I haue not medled with any matter of Historie contained therin, but only haue borrowed out of him the names of such as were in Queene *Maries* daies burned, as I haue likewise out of their Martyrologist the names of their Priests, Iesuites, and Recusants, for vnlesse I should set downe their names, I could make no good comparison of their numbers in opposition one to the other, which is the especiall end whereat I aime.

1610.

h The booke at large (worthy to be writte in letters of gould) is this yeare newly and well printed by the Companie of Stationers in London.

Secondly, although that twentie or thirtie yeares since many hundreds of Thousands of persons were liuing that could *viua voce* beare record how cruelly and vnmercifully the Professors of Christs truth were dealt withall in Queene *Maries* daies, and could also (if any seducing Priest or Iesuite had accused their Soueraigne of cruelty) haue thus replyed, *Away vild harlots, belie her not, for* Queene Elizabeth *was a mercifull Queene, but mine eies haue seene the aboundance of bloud shed in* Queene Maries *raigne onely for conscience, wherwith ye were neuer glutted,*

but

but now these *Vive-speakers* in Christs cause being by time consumed, it is more needfull to preserue by these neuer-dying memorials, the remembrance of their sufferings, especially seeing the aduersarie is so busie by all meanes that the Pope, the Diuell, or hell it selfe can posibly deuise to exalt their faction, and to bring a scandall both vpon our Soveraignes, vs, and them.

And to the second poynt; That it is a Grace vnto the Papists and Romanists to haue their Priests and Iesuites ranked with the true Professors, I answere thus: It is not the punishment, nor the place, but onely the cause that maketh a man famous for vertue, or for vice infamous, loued of God for his owne free graces, or hated of God and good men for their villanies.

If the Iron barres whereon *Catesbies* and *Fercies* heads are fixed and nailed on the Parliament house, be a grace vnto them or any of their fauorites, because they possesse the highest places of that Honourable house; such grace haue all the kings enemies. If *Garners* scaffold because it was raysed aloft for more publique view, were an honour vnto him or any of his Iesuited society, such honour haue all that are, were, or hereafter shall be his partakers. If *London* bridge or Newgate grace that faction, because their friends dismembred limbes are so highly thereon aduanced; let Crowes and Rauens likewise deuour all them that deserue the like grace for the like infidelity. Lastly, if *Iudas* their fellow-traitor can any whit

at all grace them becauſe he is noted in the booke of God, (but with this foule addition, Traitour) let them likewiſe take him and make him a brother of their Company, or rather jncorporate themſelues into his Society, but let all that beare ill will to the Church of *England*, and the Kings Majeſtie as a principall member thereof; let I ſay, their ends (oh God) be like vnto their maſter *Iudas*, and let their bowels breake in ſunder that would eat out the bowels of thy Church of *England*; and let this blacke word of Traitour bee the jndelible ſpot, neuer to bee waſhed away, wherewith I brand all Engliſh Italionated Prieſts and Ieſuites, and their Abbettors. Adde to theſe alſo the *Iacobine* Fryer and *Rauilack*, the two murtherers of two French kings *Henry* 3. & *Henry* 4. (for theſe are alſo Sons of one Father the Pope, the Deuill their Grandfather, and thoſe before, their brethren in iniquity, neuer to be ſpoken of but to their ſhame with poſterity,) the felicity of whoſe Raigne (namely *Henrie* the 4.) and peaceable gouernment, free from danger of any deſperate attempt of ſtabbing or poyſoning, or other attempt of perill to his perſon by any of *Romes* fauourites, our engliſh Popiſh Recuſants (*ſcienter loquor*) before that inhumane and helliſh fact committed, pleaded and ſtrongly argued to proceed from that lenitie of his, in permitting a freedome of conſcience to his ſubiects in matter of Religion; whereby they would inferre, that if our Kings Maieſtie would deſire to liue ſecurely

from

from any ſuch attempts, not needing to feare perill either by ſtabbing, poyſoning, powder, or otherwiſe, then let a toleration be graunted; but how ſound their concluſion is, *France* hath felt, *England* may feare, and all the world is amazed thereat.

For if the King of *France* being a Papiſt, and at moſt but ſuſpected to affect the Proteſtant Religion, cóuld not yet be ſecure in his perſon, how much leſſe can our King expect any aſſurance of ſaftie by a toleration, his Majeſty being himſelfe a profeſſed Proteſtant, and directly oppoſite in Faith and Religion. Nay it might rather bee much feared, that it would bee a meanes to pull Gods juſt judgements vpon him and vs, for permiſsion of ſuch falſe worſhippe of the true God; for ſo wee may read in diuers places of the Old Teſtament, that when the Rulers of the people fell away from God, God ſent vpon them many plagues, miſeries, and oppreſsions by their enemies. And thus much in anſwere to the ſecond poynt, which my friend may obiect.

Thine in all Chriſtian loue,

TO THE WHOLE *rabble of Engliſh-borne, Romiſh male-contents, and diſturbers of this State.*

OT HOPING hereby to reclaime you (that are already by Sathans witchcrafts ſeduced) from your many dangerous and pernitious errors, which cleaue more faſt vnto you then the skinne vnto the fleſh, or the fleſh vnto the bones, for that were *Extra ſpem ſperare*, a hope without any gronnd: Nor yet in bitterneſſe of ſpirit (onely) purpoſing to rayle vpon you as many of you moſt jmpudently haue done againſt your owne Mother, for that were want of charity; nor any waies intending to giue ſatisfaction vnto your vnſatisfiable obſtinacy and wilfull-willing blindneſſe, by reaſoning ſcholaſtically, or propounding and framing logicall (or as you vſe ſophiſticall) arguments to conuince your follies, for that would be in me preſumption; For what am I that after ſo many rare wits, and vnrefutable iudgemēts in matters Diuine, as haue already laboured your conuerſion, I ſhould hope

of

of better successe therein then they before haue had?

I rather conclude with *Abraham*, who told the rich man that desired a messenger to be sent from the dead to the liuing to warne them that they might auoyd the like daunger of comming there, *That if they will not belieue the Prophets, neither would they belieue though one came frō the dead:* so if you will not be perswaded by the scriptures, and the strong and vn-answerable arguments of such excellent Diuines as haue already laboured your conuersion, neither will you be perswaded though Christ himselfe should descend from heauen in person to confute you.

But my scope and drift herein is, (*pro viribus*) First to preuent the fall of those who yet stand but are ready to fall. Secondly, to free my late Soueraigne Queene *Elizabeth*, that sometimes peerelesse Prince, and my now dread Soueraigne the Kings Majestie, and their State-ministers from many false and Serpentine imputations, layd vpon them by men of your rancke, of bad spirits, whose throats are open Sepulchres, wherein to burie true Honour, Faith-keeping, Grace, Mercie, Pittie, Piety, Protection, Truth and Religion in eternall obliuion; breathing out from thence (as from the fournace of Hell) insteed thereof nothing but Dishonour, Breach of promise, Disgrace, Crueltie, Bloud, Want of deuotion, Oppression, Heresie, and Irreligion.

These are the motiues that enforced my pen,

these

theſe the reaſons of my non-ſilence, who otherwiſe could haue been contented quietly and ſecurely to haue repoſed my ſelfe in the joyfull contemplation of Gods manifold bleſsings and mercies of an extraordinary nature towards this Nation, by continuance of the Goſpell amongſt vs, Which, that it is the Truth, and that he himſelfe with his owne right hand hath planted it, and defended it by the power of his owne arme, the many ſtrange Miracles (for ſuch ſay you muſt needs approoue the Truth) which himſelfe from time to time ſince before the beginning of Q. *Elizabeths* raigne vntill this preſent hath wrought, doe euidently confirme and prooue.

The Miracles that god hath wrought for confirmation of his goſpell.

For is it poſsible that our late famous Queene of euer-bleſſed memorie, and our now Soueraigne the Kings Maieſtie, ſhould haue eſcaped the many pitts that haue beene digged for them, and not haue fallen therein? Is it poſsible that Queene *Elizabeth*, full of yeares but fuller of Renowne, ſhould haue liued vnto a gray-headed age, and quitely dying in her bed, to be maugre all her enemies, brought in peace vnto her graue? Is it poſsible that this preſent State wherein wee liue ſhould now haue a Being, ſeeing that Hell, the Pope, Recuſants, [*Vt obiter notẽ.* The word Recuſant, (now ſo cõmon) vntill the 11. yere of Queene *Elizabeths* Ragine, was altogether vnknowne, (as may appeare by all Statutes and Acts of Parliament before that time made, wherin there is not a word thereof at all) vntill which

time

time all Papists, some very few excepted, (notwithstanding, that the Religion then professed in the Church of *England*, was the very same that it was in the former yeares of her Raigne) came ordinarily to our Churches, nor was disparitie of religiō any cause of Recusancy, vntil such times that the roaring Bull of Pope *Pius* 5. (for then the land began to swarme with Recusants) was published, and Queene *Elizabeth* by him Anathematized: Then the case was suddenly altered, those who before frequented our Churches, now withdraw themselues from our Society; Those who before yeilded obedience to hir *Maiestie*, now would not acknowledge her for their lawfull Queene; hereupon followed immediatly the rebellion in the North, and other dangerous conspiracies by your faction. And to proue that Religion was not the cause of their Recusancy (besides that which hath beene abouesayd) *Scotland* will testifie, wherein albeit there haue beene and are many knowen Papists both men and women, yet in all the time of King *Iames* his Raigne there, nor yet since he raigned here, haue any of thē absented thēselus or refused to come to our Churches in *Scotland*, & yet I make no question but you will say that the Romish religion is one and the same there that it is here: you must needs then graunt, that not religion but the Popes pleasure (vnto whose girdle you are tyed) is the cause of Recusancy, and it behoueth his Maiestie to haue speciall regard vnto

you that are Recusants, and by all good meanes that he can to assure his owne estate, in another regard then only that you will not, *interesse sacris*, with vs, for Recusancy and Treason are so linked one in the other, and compacted, that hardly can hee bee a Recusant that is not a Traitour likewise. See more hereof if you please in the 130 and 131. pages of *Tortura Torti.*] Recusants, Seminarie Priests and Iesuites, Traitors and seditious persons haue conspired against it, had not the Lord himselfe miraculously defended it, and maintained his Truth?

Two miracles of miracles.

The 1.

The 2.

I need not instance particular deliuerances, for who is he amongst vs that remembers not many? But yet I cannot without ingratitude to God, our most gracious preseruer, ouer-slip in silence those two myracles of myracles, to wit, *Our deliuerance from Spaines (so falsely by them tearmed, but blessed be God therefore) inuincible Armado, An. 1588.* and from the mynes of fire and Gunpowder prepared by ympes of Hell, for Englands Funerall An. 1605. which latter but that mine own eyes haue seene their preparations, I should (with *Thomas*) scarcely haue believed: And no maruell though in *Spain* the report therof can with many hardly be credited, for some at our own home that haue not with their owne eyes seene it, or with their eares heard the Delinquents, *Viva voce*, confesse it, can hardly, yet conceaue halfe the malice therof, it seemes to those that haue any sparkes of humanitie, so passing cruell and incredible. These

The Iesuits reported in Spaine that there was no such matter as the gun-powder Treason. Related by the L. *Cooke* at the Earle of *Northumberl.*

if the Goſpell muſt needs be confirmed by myracles, are true myracles.

These are no counterfait jugling trickes, or Popiſh jmpoſtures to delude the ſimple, ſuch as were the *Sickneſſe-healing Child, or the Picture of the Traitour* Garnets *face in a wheat ſtrawe, found perhaps amongſt a Popiſh Taylors wiues ſhreds, or brought in in the belly of a Griffin or Gryfō, intēding thereby the ruine of* Troynovant, *as were the armed men of* Yore *in the bellie of* Synons *woodden horſe, for* Troye *the old its Deſtruction*: ſuch as theſe we leaue to you to jnſert into your *Legenda Aurea*, or Legend of lyes.

conviction, in the Star-chāber. Iune 27. 1606. Childiſh and ſtrawiſh Myracles.

As for perſecution for conſcience, againſt which in diuers of your pamphlets you ſo loudly cry, the compariſon of times for continuance wherein, of perſons for numbers in thoſe times, how many, whoſe bloud on both ſides haue been ſhed, and the cauſes (partly) wherefore; in the following Table will appeare. But the grounds of religion, contained in the holy Scriptures of the old and new Teſtament, penned by the Prophets and Apoſtles, on which we build our faith, and the refutation of errors and falſe doctrine maintained by Romiſh Recuſants, Prieſts, and Ieſuites which in former times and in theſe times alſo haue & do cauſe ſo great diſturbances & perſecutions of the Church of Chriſt, I leaue to bee defended by thoſe graue and ſtrong pillars of our Church, and learned Fathers of our Clergie, whoſe ſoundneſſe in doctrine all the Papiſts in

In your ſupplication to the kings Maieſtie, Anno. 1603. & An. 1604. in many places thereof: as alſo in diuers other treaſonable bookes ſince by you ſet forth and diſperſed.

the world are vnable to evince.

* *Tortura Torti. Page 83.*

Concerning that dishonour wherewith very frequẽtly but falsely (as is well * approued by the then Bishop of *Chicheſter*) you taxe your Soueraigne Lord the Kings Maiestie for breach of promise with *Recusants*, concerning a toleration of Popish religion, that (*quantum in me est*) I may confute such vnjust exclamations against his Majesties *Person* and his Honour, I will briefly touch that poynt, by declaring not onely vnto you, but vnto all the world that shall take notice hereof, what mine owne eares heard in an open Court (of mercy I may say rather then of justice in this case) debated and censured.

The Starre-chamber.

The case stood betweene the Kings Majestie & a great Peere of this Land, amongst whose many grosse slippes and inglorious acts, this poynt was as the rest (all which his *Majestie* was pleased, nay (as sayd the Lord *Cooke* then the Kings Attourney) commanded that they should not otherwise bee handled then as matters of Contempt) ripped vp and scanned. His name I could particularly instãce, but because it pleased my Soveraigne to deale with him not in rigor of law & justice but meerly in Grace, I hold it not my part (otherwise then what for clearing of the truth I needsly must) him by name to disgrace.

Wherfore that I may helpe to wash away those aspertions of dishonour, vnjustly throwen vpon his sacred Majesty by men of bad spirits, and that like spots and staines neuer to be done away, they

may ſeat themſelues within the muddy Circle of the duskie Moone, their true Centre, and not eclipſe the bright honour of our ſplendant Sun & glorious North-ſtar, I will here relate frō whence by much probabilitie, this error at firſt ſprange.

This noble fore-remembred Perſonage, whoſe greatneſſe addes a greatnes to his fault, (if I may linke Nobilitie with ſuch ignoble actions) ambitiouſly (as it ſhould ſeeme) affecting a ſingular greatneſſe, not at all regarding Religion (as ſome haue thought) further then as it might ſerue him as a ladder to promotion, was in ſhew outwardly a ſeeming Proteſtant, but vnder-hand and couertly, willing to be held a Papiſt, inſomuch that by his cloſe carriage hee was very honourablie thought of by his Majeſtie, & choſen by his Majeſtie to be very neere vnto him, and yet neuertheleſſe highly accompted of and reſpected amongſt the Romaniſts for a ſure friend of theirs, vpon whom they might hold a Dependance; Teſtified hereby, that with his owne hands he deliuered and preſented their Popiſh Supplication vnto his Majeſtie at *Theobalds*, for a toleration in Anno. 1603.

Omne animi vitium tanto conſpectius in ſe crimē habet, quanto maior qui peccat habetur.

And that I may not ſeeme maliciouſly of my ſelfe without a ground to taxe him herein of ambition, obſerue with me, that at his tryall (by one for his learning judicious, for his knowledge experienced in matters of State) it was by euident arguments prooued that his proceedings argued a manifeſt Diſcontentmēt, and withall that all

The now L. Cooke.

diſcontentments proceeded from either want, diſgrace, or ambition; but not from want, for his poſſeſsions and yearely revenues were exceeding great; not frō diſgrace, for his Majeſtie had many waies graced & highly honoured him; (which graces as he then did, ſo I now could particularly jnſtance, but that thereby I muſt needſly diſcouer his perſon) and therefore of neceſsitie from Ambition.

Likewiſe as then by one was obſerued his ambition in his jntentions and thoughts, ſo by another of higher rancke and dignitie was noted his diſsimulation in his actions, for ſaid he, there are in all his proceedings, *veſtigia manifeſta*, & *veſtigia occulta*, giving withall an jnſtāce herein, *That this great perſonage had admitted* T. P. *that Arch traitor to be a Pentioner*, but yet without hauing any oath adminiſtred him, either for his allegeance, or yet for his particular diſcharge of that place whereunto he was admitted, and yet vnderhand giuing out that he was ſworne, wherevpon he jnferred thus, *That whereſoeuer things were palliated which were, or fayned to be which are not, there alwaies is ſome deceit*. At which time he was by a third honourable perſonage taxed expreſlie for his *Hipocriſie*, as being *Iacke on both ſides*, whereby hee had made himſelfe odious to both Proteſtants (ſo tearmed) and Papiſts: nor yet (though theſe are jnough) are theſe all. But to returne to our purpoſe and matter in hand.

The Lord Archbiſhop of *Cant.*

The word thē vſed was, To hold an Axe ouer the Kings head.

The L. *Zouch.*

Before he aſcended vnto that height of honor (which

(which then by the Kings speciall favour he was advanced vnto) I meane in Queene *Elizabeths* time, when his predecessours carriage had giuē just occasion of the successours further disgrace, then [*at this very time was the same person imployed vnto his maiestie with letters from* Garnet *the Iesuites Prouinciall, who had about that time receaued the Popes Breues to this purpose,* Quandocunq; contigerit miseram illam fæminam (*meaning* Q. Elizabeth) ex hac vita exire, &c. *that whensoeuer that wretched woman should die, the papists should not admit of any other to inherite, how neere so euer in blood, vnlesse he were a* (Romish) *Catholique, and not so onely, vnlesse he would also sweare to vphold to his power the popish Religion. But the Kings happie receptation with his good Subiects, caused those to bee conuerted into ashes, and then come other Breues enioyning their obedience to his Maiestie, but* Coacta virtus non est virtus, *Gramercy hors when you cannot choose, then obay. This is that* Obedientiã, ex necessitate, nempe ferreâ illa & coactã, *which* Bellarmine *noteth* Recognitionum, pag. 16. *And how long this? vntill they be able to cast him out who they were forced to receaue. And your* Watson *soone attempted that which hee knew his vnholy Father the Pope hartily wished. Hee was a lowe man in person, but he aspyred high when he thought to bee Lord Chancellor of* England: *but missing that, hee was aduanced to the Gallowes for preferment; but I thinke being purblind, he missed the waye that hee meant*] I say did this double-hearted Lord im-

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ploy *T. P.* the Traytor vnto the Kings Majeſtie then King only of Scotland, with certain letters of adviſe, but much in the behalfe of the Engliſh Romiſh Catholicks, aduiſing him that he ſhould at ſuch time as it ſhould pleaſe the Lord to call him to the poſſeſsion of this his kingdome (which as now he doth; ſo long Lord grant he may quietly enjoye) giue faire promiſes and hopes of tolleration vnto the Papiſts, thereby (as he therein pretended) to prepare a more eaſie entrance for his *Majeſtie* when time ſhould ſerue.

The Kings *Majeſtie* (not as then ſuſpecting the depth of this his Councellors drifts, but vnderſtanding him ſimply) returned him an anſwere, with thankes for his adviſe, but withall inferring a clauſe directly (as ſince it appeareth) contrarie to his Councellors expectation. His Majeſties words in anſwere to the letter, were in effect as followeth.

„ Whenſoeuer it ſhall pleaſe GOD in his due
„ time to call me to the poſſeſsion of my right in
„ *England*, I purpoſe not to make any innovation in
„ the State, or to alter the Lawes and Ordinances
„ thereof, &c. Whereuppon a wiſe man would (as the L.L. did) haue thus inferred: No alteration in the State, no changing of Lawes and Ordinances therein eſtabliſhed; why then no toleratiõ of Poperie, no allowance of Recuſancy; & not becauſe it pleaſed the kings *Majeſtie* out of the meekneſſe of his Spirit (voyd of guile and double dealing) to returne him thankes for his

adviſe

aduiſe (although hee did not ſo much as make ſhew that he liked thereof) therefore to conclude that a toleration ſhould be granted.

But he in his ambition beſotted with his own follie, not expounding his Majeſties words as he meant, but as he himſelfe conceited them, becauſe he ſo (as it ſhould euidently appeare) wiſhed that it might bee, did ſo farre exceed the limits of his commiſsion, and was ſo farre vainely tranſported, as that at *T. P.* his returne from the Kings Majeſtie, it was amongſt the Papiſts diuulged (though falſely) that the King had alſo by the ſayd *T. P.* giuen directions to the afore-remembred great Perſonage, by word of mouth to wind himſelfe into their fauours, (for that was the word) and to giue hopes of toleration in his Majeſties name vnto Recuſants, and herehence chiefly aroſe that ſcandall of the kings Honour, that he had broken promiſe with Recuſants. For the better confirmation whereof, and that his Majeſty neuer intended any ſuch matter of toleration, Conferre herewith *Watſon* the Prieſt his confeſsion vnto the Honourable Lord the Lord of *Northampton* at *Wincheſter*; who being by the Earle (by his Majeſtie therevnto appoynted) examined vpon the poynt of promiſe of toleration, freely confeſſed that albeit he were by ſome falſly accuſed to be the Author of that report, yet it was moſt true that hee could neuer at any time draw any comfort from his Maieſtie in the point of conſcience.

vide Torturæ Torti Pag. 83. Promiſſa neſcio quæ commẽti ſunt quæ tamen nulla ſuerunt & quod factũ nunquã eſt, id fuiſſe tamen factum in vulgus ſpargebant.

vide the Earle of *Northamp.* printed ſpeech at *Garnets* arraignment in pag. 1. of A aa

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But he in his ambition besotted with his own follie, not expounding his Majesties words as he meant, but as he himselfe conceited them, because he so (as it should euidently appeare) wished that it might bee, did so farre exceed the limits of his commission, and was so farre vainely transported, as that at *T. P.* his returne from the Kings Majestie, it was amongst the Papists divulged (though falsely) that the King had also by the sayd *T. P.* giuen directions to the afore-remembred great Personage, by word of mouth to wind himselfe into their fauours, (for that was the word) and to giue hopes of toleration in his *Majesties* name vnto Recusants, and herehence chiefly arose that scandall of the kings Honour, that he had broken promise with Recusants. For the better confirmation whereof, and that his Majesty neuer intended any such matter of toleration, Conferre herewith *Watson* the Priest his confession vnto the Honourable Lord the Lord of *Northampton* at *Winchester*; who being by the Earle (by his Majestie thereunto appointed) examined vpon the poynt of promise of toleration, freely confessed that albeit he were by some falsly accused to be the Author of that report, yet it was most true that hee could neuer at any time draw any comfort from his Maiestie in the point of conscience.

vide Torturæ Torti Pag. 83. *Promissa nescio quæ commẽtitiunt quæ tamen nulla fuerunt & quod factũ nunquã est, id fuisse tamen factum in vulgus spargebant.*

vide the Earle of *Northamp.* printed speech at *Garnets* arraignment in pag. 1. of A aa

All which notwithstanding (besides the just cause that the Powder-treason, and other dangerous conspiracies against his Maiesties life and kingdomes, hatefull to God and all good men, gaue, of an hard hand ouer the Papists) yet let any of you (that I may vse the words of an Honorable Counsellor) even the most impudent & brazen faced amongst you, shew any the least prints (if you can) of bloudy steppes in his *Maiesties* Course: Nay rather I may much more truely say, hee is a man composed all of mercy, and not of any earthly element, subiect to passions and disturbance, but in a farre more diuine manner then ordinary men, resembling his *Maker*, for good Kings and mercifull are the most liuely representatiue images of the Deitie, which causeth as the wicked without warrant, vpō Gods mercies, so Traitors and miscreants without reason vppon his *Maiesties* Clemency impudently to presume, to their more just condemnation.

The Earle of *Salisburie* in his answere to certaine scandalous papers.

And here let me tell you (yet voyd of any desire of bloud or bloudy courses, as God can beare record vnto my soule, but onely admiring the mercies of our King) That I greatly doubt whether any Prince in the world (King *Iames* excepted) if the like treason as was the Powder-treason, had been plotted against him by persons of another religion or sect whatsoeuer, would haue suffered either man, woman, or child of so dangerous and damnable a profession, to haue breathed within his Dominions, especially if the

grounds

grounds of their religion (as doth that of yours by euident proofes ellwere convinced) do allow of any such doctrine and enterprises.

D. *Reynolds* in his preface before his cõference with *Hart*, D. *Morton*, M. *Stocke*, with many more.

This Powder-plot-treason was in it selfe, in the eyes of some of the actors therein, so horride and detestable, as that one of your owne Iesuites from an apprehension of the immane cruelty thereof, (not mooued with any commiseration of their miseries, who were by their designes destinated to the rage thereof, but proceeding from a trembling feare least it should be discouered) could say to his fellow in profession and action, *That if it were discouered it would be the vter ruine and dissolution of their Society.*

Greenewell, & *Garnet.*

Remember also *Robert Winters* dreame and the horror thereof, how it terrified his very soule with the gastly appearance of some of his consorts. And forget not the fearefull vengeance of God in suffering their faces to be so vgly disfigured with Gunpowder in *Littletons* house, who had prepared a Destructiõ for this whole kingdome with the same matter and Substance; and then conclude that God is iust, and therefore in his justice did punish their wickednesse with the inventions of their owne braines.

Reported at his arraignmẽt in *Westminst.* Hall Ianu. 27. 1605 mentioned in the Earle of *Northamptõs* speech in the first pag. of L.

Was it not time to lop those ambitious aspyring thoughts of *Watson* the Priest and his confederates, as also to clippe the winges of the Powder-Treason contriuers and their fauorites, the first affecting in his owne person the high Chancelorship of *England*; and the latter building

Confessed vnder his owne hand in an examination openly read in the Star-chãber at the cõviction, of the Earle of *Northumberl.* Iun. 27. 1606.

Confessed in diuers examinations vnder their hands openly read the time and place aforesayd.

their hopes aboue the Moone, amongst themselues concluding to set vp a Protector of their own choosing out of the number of those Popish Lords, that by them were intended should bee preserued from that generall destruction of their sulphurious fire, all of them directlie ayming at the vtter ruine and destruction of this noble and renowned Iland, and to make desolate the most glorious Kingdome that is couered by the Heauens.

Simile. But as the most fruitfull trees beare their tops lowest, and the most barren and vnfruitfull shoote vp highest, euen so is it amongst men. Those that are most emptie of vertue and laudable qualities, aspire in their ambition to places of highest honour vncalled, whereas the more worthy and vertuous would in their humility refuse them being jmposed, were it not onely for this, that they may thereby be the better jnabled to do good.

Admit that the Kings Majestie had in a religious pollicy promised a toleration, before he were fully seated in his kingdome, or come into this Kingdome, nay that hee had so also meant indeed, as some of you haue falsely and jmpudently giuen out; yet had he not, for your extreame ill carriage and disloyall demeanour, just cause to haue reuoked it? For before that liberty could be established for you, there must needes haue beene a repeale made of those Lawes and Statutes formerly made against Recusancy, which as they were by act of Parliament confirmed, so must

must they haue been by the like authority disanulled. But your *Watson* and *Clarke* thought to make a shorter cut then so, by preventing the King in the performance of that which *Watson* himselfe knew full well the king neuer purposed nor promised, albeit it should seeme by *Watsons* owne confession, that he had much laboured and importuned his Majestie therein. Since which time also, if his Majestie had promised the like (as some of your faction haue falsely giuen out) was not that matchlesse Powder-treason plotted, contriued, furthered, and assisted by beasts (for men I cannot call them, but rather deuils) of your religion, both Priests, Iesuites, and (as you stile your selues) lay Catholiques, a sufficient warrantise without prejudice to his honour, to recall such a grant as might giue protection to Caterpillers, Degenerate persons, Miscreants, Vipers, Monsters, and not men, and whatsoeuer name more odious, that also; yea vnworthy to bee called by the name of any of Gods creatures, for they persist in their created natures, but the other do not but are degenerated from men to Devils.

That their damnable practise doth rightly moralize the tale of the Husbandman, wherein hee is fabled to haue found a Snake stiffe and almost dead with cold, and to haue brought him home in his bosome and warmed him by the fire, which after recouering began to hisse at the good man of the house for his paines, and would with his venomous tongue haue stung him to death, who

These forward spirits (as they wold be thought) for the Kings Succession would yet haue bereft vs of his head before the Crowne had adorned it. *Tortura Torti. Page* 84.

See the Catholique supplication to the kings Maiestie in Ann. 1604 neere beginning thereof.

had before ſaued his life; which plainely bids King *Iames* beware that he nouriſh not vipers in his own Kingdome, I pray God not in his Court.

You ſeeme in ſome places of your writings to taxe Queene *Elizabeth*, and in her all true profeſſors of religion for a backward and frozen zeale towards the Kings *Maieſties* rightfull ſucceſsion in theſe his kingdomes, & to blazō your own forwardneſſe in his *Maieſties* behalfe: but know, you falſe-hearted and degenerate men, that king *Iames* knowes how to judge of ſpirits, and to hold you but hollow-hearted vnto him now, becauſe whiles you were yet Queene *Elizabeths* ſubiects, you were then ſo vnto her, and to eſteeme of our late Queene Honourably, and of vs as faithfull Subiects then vnto her, ſo now no leſſe vnto him. And albeit that for ſome reaſons of State vnto her ſelfe beſt knowen, and which no doubt but his *Maieſtie* now very well vnderſtandeth, it pleaſed her to conceale the kings right from the multitude, yet I verily perſwade my ſelfe that his *Maieſty* did neuer ſo much as conceiue a thought that Queene *Elizabeth* did euer purpoſe or intend to debarre him in his right of lawfull ſucceſſion. And in this poynt your fellow Catholiques thought to caſt a Bone between his *Maieſty* and his good ſubiects, but you are made to ſwallow it your ſelues, and ſome whoſe throats were to little it choaked. Nor may I here let paſſe vntouched that Prophetical ſpeech of that worthy Matriarke (Honourable amongſt women) Q. *Elizabeth*

See your ſupplication to his Maieſtie, Anno. 1604. chap. 5. Alſo in the firſt part of Engl. three Converſions, neere the beginning thereof.

lizabeth, who when in the first yere of her raigne shee was motioned to dispose her selfe to Marriage, that her subiects might enioy an happy issue of her own body, like as *Abraham* when his Sonne *Isaac* sayd, *Behold the fire and the wood, but where is the Lambe for the burnt offring?* Gen. 22.7. replyed, *Deus providebit mi fili*; So shee (*Abrahams* daughter by fayth) likewise, *Fideles mei subditi*, my louing and faithfull Subiects, although you may justly fear what may be the euent of my disposednes to a Virgin life, yet be not depressed with care that way, nor dejected with sorrow, but trust in God, for *Deus providebit*, hee euen God, euen that God who made *Sarahs* barren wombe fruitfull, and he who, although I should marrie, can cause my wombe to be barren, He, who *had another meat to eat that his Disciples knew not of*, Ioh. 4. 32. Euen he I say will provide you a king of his owne chooſing, whome you do not so much as dreame of, *My Fathers Will must bee done*, Ioh. 4. 34. *I the Lord will bee their God, and my seruant* David *shall be the Prince amongst them. I the Lord haue spoken it*, Ezech. 34. 24. Which that your eyes haue, after 44. yeares after that, seene accomplished, do ye and your vn-holy father the Pope fret out your heart-strings, (for so God blesse, curse ye and spare not) but let all good and faithfull subiects say alwaies, *The Lords name be praised.* Her own words (worthy to be written in letters of gold) are recorded by *Io. Stow* in his Annalls of *Eng.* in the beginning of her raign.

And

And to draw to an end with you, because you harpe so much vppon two strings, to wit, breach of promise and bloudshedding; remember the vowes that Queene *Marie* made to the *Suffolke* men (by whose ayd shee was setled in her Kingdome) and her violation thereof, although not forced therto by any Conspiracy of the Gospellers then, or any attempt (by persons different to her in religion) against her person after her right once proclaimed; and withall forget not how much bloud her breach of promise cost, and hauing waighed both in an equall ballance of an impartiall and not prejudicate judgement, If then you justly can, vrge both and spare not, but in the meane space view in the Table following with the eyes of pitie the Catalogue of them, whose bloud was by her and her bloudy Ministers so cruelly, only for religion, shed and exhausted. And so wishing that you would be, but little hoping that you will be, good Subiects vnto his Majestie; as I found you so I leaue you, voyd of Religion, emptie of honesty.

Mentioned in M. *Fox* his booke of Martyrs in the very beginning of Q. *Maries* Raigne,

By him that affoords you as good means to know me, as your Martyrologist hath done me to know him.

This knot doth showe
(If thou would'st know)
The Authors name;
Then it vntye
(And him descrye)
Or your Priest blame:
For had he set his name to his
Then had I mine also to this.

A Briefe Collection of ſuch Martyrs *as within the (leſſe than ſix yeares) Bloudy Raigne of Queene* Mary *were burned in* England *for the profeſſion of the Goſpell of Chriſt Ieſus.*

¶ *Oppoſed to the following Engliſh-Romiſh Martyrologe of* I. W. *Prieſt.*

Drawen jnto ſuch an order as that at one viewe you may behold the yeare of our L: God, the yeares of the Princes Raignes both of *England* and *Scotland*, the Names of thoſe that ſuffered, the day and moneth wherein they ſuffered, and the places of their ſuffering.

¶ *A Table very neceſſary for all Lawyers, Scriueners, Clarkes, or whoſoeuer elſe deſire vpon any occaſion to know how the double account of the yeares of the Raignes of the Princes of* England *and* Scotland, *ſince the firſt yeare of Queene* Marie, *vntill this preſent yeare of our Lord* 1611. *doe agree and concurre. The like before not extant.*

¶ But more eſpecially publiſhed to prooue, vnto the vnderſtanding of the moſt ſimple, that Poperie is a falſe Bloudy, Antichriſtian and Mercileſſe Religion, whoſe profeſſors delight in ſhedding the Bloud of Gods Saints; and on the contrary, that the Goſpell which we now in *England* profeſſe is the Truth, and hath for truth beene confirmed with the bloud of many more Martyrs (in leſſe then ſixe yeares ſpace) then this Popiſh Prieſt in his Martyloge with any ſhew of truth can (though falſely) pretend to haue ſuffered in *England* for Religion in 50. yeares ſince.

And to draw to an end with you, because you harpe so much vppon two strings, to wit, breach of promise and bloudshedding; remember the vowes that Queene *Marie* made to the *Suffolke* men (by whose ayd shee was setled in her Kingdome) and her violation thereof, although not forced therto by any Conspiracy of the Gospellers then, or any attempt (by persons different to her in religion) against her person after her right once proclaimed; and withall forget not how much bloud her breach of promise cost, and hauing waighed both in an equall ballance of an imparciall and not prejudicate judgement, If then you justly can, vrge both and spare not, but in the meane space view in the Table following with the eyes of pitie the Catalogue of them, whose bloud was by her and her bloudy Ministers so cruelly, only for religion, shed and exhausted. And so wishing that you would be, but little hoping that you will be, good Subiects vnto his Majestie; as I found you so I leaue you, voyd of Religion, emptie of honesty.

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THE FIERIE TRYALL OF GODS SAINTS:

¶ *These are they who were killed for the word of God, and for the Testimonie which they maintained,* Revel. 6.9.

How long Lord which art holy and true! doest thou not judge and auenge our bloud on them that dwell on the Earth. *Reuel.* 6.10.

And these liue and Raigne with Christ, and are Blessed because they Dyed in the Lord. Revel. 14.13.

The

The yere of our L. God begining by this account Mar. 25	Q. Mary her Rai. of Engl. beginning Iuly 6. 1553.	Q. Mary her Raig. of Scotlād begining Decē. 18 1542.	The Names of such Martyrs as were burned in Eng. in Q. Maries Raign, for the profession of the Gospell.	The day of the mōneth wher in they suffered.	The places where they suffered.
1553.	Iuly 6. Mariæ Angli. 1	Decē. 18 Mariæ Scot. 12.			
1554.	Iuly 6. Mariæ Angli. 2	Decē. 18. Mariæ Scot. 13	Iohn Rogers, burned.	Feb. 4.	in Smithfield.
			Lawrence Sanders, burned.	8.	at Coventry.
			Io: Hooper Bish: of Worcest: and Glouceſt: bur.	9.	at Glouceſter
			D. Taylor, burned.	eodem die.	at Hadley.
			Tho: Tomkins, burned.	Mar. 16.	in Smithfield.
1555.	Iuly 6. Mariæ Angli. 3	Decē. 18 Mariæ Scot. 14.	William Hunter, bur.	Mar. 26.	at Burntwod.
			Tho: Higbed, bur.	eodem die.	at Horndon
			Thomas Cawſton, bur.	eodem die	at Rayly.
			William Piggot, burned.	28.	at Braintree.
			Stephen Knight, bur.	eodem die	at Mauldon.
			Iohn Lawrence, bur.	29	at Colcheſter.
			D. Farrar Bish: of S. Dauids, bu.	30	at Carmarthē
			Rawlins White, bur.	eod. ſe. tēp.	at Cardiffe
			George Marſh, bur.	April. 24	at Weſtcheſt.
			William Flower, bur.	eodem die.	at Weſtminſt.
			Io. Cardmaker, & Io. warne, b.	May 30.	in Smithfield.
			Io. Simſon, bur.		at Rochford,
			Io. Ardley, bur.		at Rayly.
			Tho Hawkes, bur.	June 10.	at Coxhall.
			Tho. Wats, bu.		at Chelmsford
			Iohn Tooly digged out of his graue, & bur.	eod. ſe. tēp.	
			Nicholas Chamberlaine, bur.	June 14.	at Colcheſter.
			Thomas Oſmund, bur.	15.	at Māniugtre.
			William Bamford, bur.	15.	at Harwicke.
			Io. Bradford, & Io Leafe, bur.	15.	in Smithfield.
			Ioh. Bland, Io. Frankeſh, Nicholas Sheterden, & Hum. Middleton, bur.	July 12.	at Cāterbury.
			Margerie Pullie, Nicho. Hall, & Chriſto Waide, bur.		at Tunbridge
			Dirrick Carues, bur.	19.	at Rocheſter.
			Tho. Iueſon, bur.	22.	at Lewis in S
				eod. ſe. tēp.	at Chicheſter

The yere of our L. God begining by this account Mar. 25	Q. Mary her Rai. of Engl. beginning Iuly 6. 1553.	Q. Mary her Raig. of Scotlād beginning Decē. 18 1542.	The Names of such Martyrs as were burned in Eng. in Q. Maries Raign, for the profession of the Gospell.	The day of the mōneth wher in they suffered.	The places where they suffered.
			Iames Abbes, bur.	Auguſt. 2.	at Bury.
			Ioh. Denly, bur.	8.	at Vxbridge.
			George Tankervile, bur.	26.	at S. Albons.
			Patrick Packhingham, bur.	28.	at Saffronwalden.
			Iohn Newman, bur.	31.	
			Rich: Hooke, bur.	eodē mēſe.	at Chicheſter.
			Rich: Colliar, Wil: Cooker, Wil: Hooper, Henry Lawrence, Rich: Wright, and Wil: Store, bur.	eodē mēſe.	at Cāterbury
			Ely: Warne, bur.		at Stratf: Bow
			Robert Smith, bur:		at Vxbridge.
			Steph: Harward, bur.	eodē mēſe.	at Stratf: Bow
			Thomas Fuſt, bur:		at Ware.
			Wil: Haile, bur:		at Barnet.
			Wil: Allen, bur:		at Walſigham
			Roger Coo, bur:	mēſe Sept.	at Yexford.
			Thomas Cobbe, bur:		at Thetford.
			Rob: Streater, George Catmer, Anth: Burward, Geo: Bradbrige, and Iames Tutty, bur:	eodē mēſe.	at Cāterbury
			Io: Goreway, and Tho: Hayward, bur:	eodē mēſe.	at Lichfield.
			Rob: Glouer, and Cornelius Bongey, bur:	Septēb. 20	at Coventry.
			Biſhop Ridley, and Biſh: Latimer, bur:	Octob. 16.	at Oxford.
			Wil: Wolſey, and Robert Piggot, bur:	eodem die.	at Ely.
			Iohn webb, George Roper, & Gre: Parke, bur:	Nonē. 30.	at Cāterbury.
			Io: Philpot Archdeacon, bur:	Decē. 18,	in Smithfield.
			Thomas Whittle, Barthelet Greene, Iohn Tudſon, Io. Went, Thomas Browne,		

Iſabell

The yere of our L. God beginning by this account. Mar. 25	Q. Mary her Rai: of Eng: beginning Iuly. 6. 1553.	Q. Mary her Raig. of Scotlād begining Decē 18 1542.	The Names of such Martyrs as were burned in Eng. in Q. Maries Raigne, for the profession of the Gospell.	The day of the moneth wher in they suffered.	The places where they suffered.
			Isabell Foster, and Ioane Warren, bur:	Janu. 27	in Smithfield.
			Iohn Lomas, Anne Abbright, Ioane Catmer, Ioane Soke, and Agnes Snoth, bur:	31.	at Cāterbury.
			Thomas Cranmer Archbish. of Canter, bur:	March. 21	at Oxford.
			Iohn Spicer, Wil: Cobberley, & Io: Maundrell, bur:	24.	at Salisbury.
			Ioane Trunchfield, and Agnes Potten, bur:	eodē mēse.	at Ipswich.
1556.	Mariæ. Ang. 4.	Mariæ Scot, 15	Iohn Harpoole, and Ioane Beech, bur:	April. 1.	at Rochester.
			Iohn Hulliar, bur:	2.	at Cambridge
			Rob: Drakes, Wil: Tymmes, Rich: Spurge, Tho: Spurge, Io: Cauell, & George Ambrose, bur:	24.	in Smithfield.
			Christopher Lyser, Io: Mace, Iohn Spencer, Simō Ioyne, Rich: Nichols, and Iohn Hamund, bur:	28.	at Colchester
			Thomas Drury, and Thomas Crooker, bur:	May 5.	at Glouceſter
			Hughe Lauerhoke, and Ioh. ap Rice, bur:	15.	at Stratford-Bowe.
			Katherine Hull, Ioane Homs, Eliz: Thackvell, and Margery Ellys, bur:	16.	in Smithfield.
			Tho: Spicer, Ioh: Denny, & Edmund Poole, bur:	21.	at Beckleys in Suffolke.
			Tho: Harland, Ioh: Oswald. Tho: Auington, and Tho: Read, bur:	Iune. 6.	at Lewis in Suffolke.
			Tho: Whood, and Thomas Mylles, bur:	20.	at Lewis in Suffolke.

The yere of our L. God beginning by this account Mar. 25	Q. Mary her Rai. of Engl. beginning Iuly 6. 1553.	Q. Mary her Raign of Scotlād begining Dec. 8. 1542.	The Names of such Martyrs as were burned in Eng. in Q. Maries Raign, for the profession of the Gospell.	The day of the moneth wher in they suffered.	The places where they suffered.
			Thomas Moore, bur:	*June*. 26.	at Leicester.
			Henry Adlington, Lawrence Pernham, Henry Wye, Wil: Halliwell, Tho: Bowyer, George Searle, Edm Hurst, Lyon Cawch, Ralph Iackson, Iohn Derrifall, Iohn Rowth, Elyz: Pepper, and Agnes George, bur:	27.	at Stratford Bowe.
			Roger Bernard, Rob: Lawson and Adam Foster, bur:	30.	at Bnry.
			Iulius Palmer, Io: Gwyn, & Thomas Askine, bur:	*Iuly* 16.	at Newbery.
			Katherine Cawches, Guilian Gilbert, Perotine Massey, and the said Masseys Infant breaking violently out of the Mothers wombe into the fire, was taken out once and presently throwne againe into the fire, & bur.	18.	in the Isle of Garnsey.
			Tho: Dungale, Iohn Foremā, & Anne Try, bur.	*eodem die.*	at Greensted.
			Ioane Wast, bur:	*Auguſt.* 1.	at Darby.
			Edw: Sharpe, bur.	*Septem.* 8.	at Bristow.
			Iohn Hart, Tho: Rauensdale; as also a Shoomaker and a Currier, bur:	24.	at Mayfield.
			A Carpenter, bur:	25.	at Bristow.
			Iohn Horne, and a woman, bur:	27.	at Wootonvnderhedge.
			Wil: Waterer, Steph: Kempe, Wil: Hay, Tho: Hudson, Wil: Lowicke, and William Prouting, bur:	*Ianua.* 15	at Cāterbury.
			Ni: Final & Mat. Brabridge, b:	16.	at Ashford.

The yere of our L. God beginning by this account. Mar. 25	Q. Mary her Rai: of Eng: beginning Iuly. 6. 1553.	Q. Mary her Raig. of Scotlād begining Decē. 18 1542.	The Names of such Martyrs as were burned in Eng. in Q. Maries Raigne, for the profession of the Gospell.	The day of the moneth wher in they suffered.	The places where they suffered.
			Io: Philpot, & Thomas Stephens, bur:	*in Janu.*	at wye.
			Martine Bucer, & Paulus Phagius bones digged vp and with their bookes bur: also Peter Martyrs wiues bones remooued and buried in a dunghill.	*Febrū.* 16.	at Cābridge.
1557.	Mariæ Ang. 5.	*Mariæ Scot.* 16	Tho: Loseby, Henry Ramsey, Tho: Thirtle, Marg: Hyde, & Agnes Stanly, bur:	*Aprill* 12.	in Smithfield.
			Rich: Sharpe, & Tho: Hale, bu:	*May* 7.	at Bristow.
			Steph: Gratwicke, Wil: Monāt, & one King, bur:	*eodēmēse.*	in S. Georges field.
			Ione Brabridge, Wal, Aplebly, & Petronell his wife, Edm: Allen, & Kath: his wife, Ioa: Manings, & a blind maid, bu:	*Iune* 18.	at Maidstone.
			Ioane Fishcoke, Nich: White, Nich: Pardue, Barbara Finall, Brabridge his widdow, wilsons wife, & Alice Benden, bur:	19	at Cāterbury.
			Rich: Woodmā, George Stephēs, Wil: Mainard, Alex: Hosmā, Thomasine Wood, Mar: Morris, Iames Morris, Denis Burgis, Ashdōs wife, & Grouves wife, bu:	22.	at Lewys in Suffex.
			Simō Myller, & Elyzab: Cooper, bu:	*July* 13.	at Norwich.
			Wil: Bongor, Wil: Purcas, Th: Benold, Agnes Siluerside, alias Smith, Helene Euring, Elyzab: Folkes, Wil: Mount, Alice his wife, Rose Allyn,		

The yere of our L. God beginning by this account Mar. 25	Q. Mary her Rai: of Engl: beginnung July. 6. 1553.	Q Mary her Raig. of Scotlād begining Decē. 18 1542.	The Names of such Martyrs as were burned in Eng. in Q. Maries Raigne, for the profession of the Gospell.	The day of the moneth wher in they suffered.	The places where they suffered.
			and Ioh: Iohnson, bur:	Aguſt. 2.	at Colcheſter.
			Rich: Craſhfield bur:	5.	at Norwich
			A woman, and one named Fryar, bur:	20.	at Rocheſter.
			Tho: Benyon, bur:	27.	at Briſtow.
			Ralfe Allerton, Iames Auſtoo, Marge: Auſtoo, and Rich: Rooth, bur:	Sep'em. 17	at Iſlington.
			Agnes Bongor, & Margaret Thurſton, bur:	eodem die.	at Colcheſter
			Ioyce Lewis, bur:	codē mēſe.	at Litchfield.
			Iohn Kurd, bur:	20.	at Northamp.
			Iohn Noyes, bur:	eodē mēſe.	at Layfield
			Cycely Ormes, bur:	23.	at Norwich.
			Iohn Halingdale, Wil: Sparrow, & Rih: Gibſon, bur:	Nouem. 18	at Colcheſter.
			Iohn Rough, & Margery Mearing, bur:	Decem. 22	in Smithfield.
			Iohn Warner, Tho: Athoth, Io: Mylles, Nich: Holden, Iohn Aſhdon, & Tho: Spurdance, bur.	eodem An.	in Chicheſter Dioceſſe.
1558.	Mariæ Ang. 6.	Mariæ Scot. 17.	Hugh Fox, Iohn Deveniſh, & Cuthbert Simſon, bur:	March. 28	in Smithfield.
			Wil: Nicholne, bur:	Aprill. 9.	at Hereford.
			Wil: Seaman, Thomas Carman, & Tho: Hudſon, bur:	May. 19	at Norwich.
			Wil: Harris, Richard Day, & Chriſtian George, bur:	26.	at Colcheſter
			Henry Pond, Raynold Eaſtland, Robert Southam, Mat: Richardby, & Roger Holland, bur:	June 27.	in Smithfield.
			Richard Yeoman, bur:	July 10.	at Norwich.
			Robert Mylles, Steph: Cotto, Robert Dynes, Ste: Wight, Iohn		

The yere of our L. God begining by this account Mar. 25	Q. Mary her Rai. of Engl. beginning Iuly 6. 1553.	Q. Mary her Raig. of Scotlād begining Decē. 18 1542.	The Names of such Martyrs as were burned in Eng. in Q. Maries Raign, for the profession of the Gospell.	The day of the mōneth wher in they suffered.	The places where they suffered.
			Iohn Slade, & Wil: Pikes, bur:	Iuly. 14.	at Brainford.
			Iohn Cooke, Robert Myles, Alex: Lane, & Iames Ashley, bur:	eodē mēse.	at Bury.
			Thomas Bembridge, bur:	eodē mēse.	in Winchester Dioceſſe.
			Alex: Gowch, and Alice Driuer, bur:	Nonē. 4.	at Ipſwich.
			Phil: Humfrey, Iohn David, Hen: Dauid, and a woman named Preeſt, bur:	eodē mēse.	at Exceter.
	This yere the 17. of Nouem: dyed Q. Marie.		Iohn Corneford, Chriſtopher Browne, Io: Herſt, Alice, Snoth, and Kathe: Knight, (alias Tynley) being (as ſayth M. Fox) the laſt that ſuffered in Queene Maries Raigne, were burned.	10.	at Cāterbury

The whole number of Martyrs burned in 5. yeres of Qu. Maries Raigne, by this account is about 260.

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A Beadroll of all ſuch traiterous Prieſts, Ieſuits, and Popiſh Recuſants, as by I. W. *Prieſt in his Engliſh Martyrologe are by him recorded for* Martyrs *in this King dome, ſince the firſt yeare of Queene* Elizabeth *vntill the latter end of the ſixt yeare of King* Iames *our now Soueraigne Lord his Raigne.*

Drawen jnto ſuch an order as that at one viewe you may behold the yeare of our L: God, the yeares of the Princes Raignes both of *England* and *Scotland*, the Names of thoſe that ſuffered, the day and moneth wherein they ſuffered, and the places of their ſuffering.

A Table very neceſſary for all Lawyers, Scriueners, Clarkes, or whoſoeuer elſe deſire vpon any occaſion to know how the double account of the yeares of the Raignes of the Princes of England *and* Scotland, *ſince the firſt yeare of Queene* Marie, *vntill this preſent yeare of our Lord* 1611. *doe agree and concurre. The like before not extant.*

But more eſpecially publiſhed to prooue, vnto the vnderſtanding of the moſt ſimple, that Poperie is a falſe Bloudy, Antichriſtian and Mercileſſe Religion, whoſe profeſſors delight in ſhedding the Bloud of Gods Saints; and on the contrary, that the Goſpell which we now in *England* profeſſe is the Truth, and hath for truth beene confirmed with the bloud of many more Martyrs (in leſſe then ſixe yeares ſpace) then this Popiſh Prieſt in his Martyloge with any ſhew of truth can (though falſely) pretend to haue ſuffered in *England* for Religion in 50. yeares ſince.

THE DETESTABLE ENDS OF POPISH TRAYTORS:

¶ *These are those vncleane Spirits, who like Frogges came out of the mouth of that Dragon, and out of the mouth of that Beast, and out of the mouth of that false Prophet.* Revel. 13. 16.

¶ *Whose Damnation is iust.* Rom. 3. 8.

For they are the Spirits of Deuils, working Myracles, to go vnto the Kings of the Earth, and of the whole world, to gather them to the Battle of that great Day of God Almighty. *Reuel.* 16. 14.

And these worshipped the beast. Revel. 13. 4.

The

The yere of our L. God beginning by this account Mar. 25.	Qu Elizab. her Raig. of Eng: beginning No. 17. 1558.	Q. Mary her Raig. of Scotlād begining Decē. 18 1542.	The Names of Traitors as were executed in England in Queene Elizabeths Raigne.	The days of the moneth wherein they were executed.	The places where they were executed.
	Nouēb. 17. Eliz. Angl. 1.				
1559.	Elizab: Angl. 2.	*Mariæ* Scot. 18.			
1560.	Elizab. Angl. 3.	*Mariæ* Scot. 19			
1561.	Elizab: Ang. 4.	*Mariæ* Scot. 20			
1562.	Elizab. Ang. 5.	*Mariæ* Scot. 21			
1563.	Elizab. Ang. 6.	*Mariæ* Scot. 22.			
1564.	Elizab. Ang. 7.	*Mariæ* Scot. 23			
1565.	Elizab. Ang. 8	*Mariæ* Scot. 24. This yere Iuly 28. H. L. *Darly* was proclaimed Ki. and on the morrow after hee married the Qu.			
1566.	Elizab. Angl. 9.	*Mariæ* Scot. 25. In this yeare of our L. God Iune 19			

The yere of our L. God beginning by this account Mar. 25	Qu. Eliza. her Raig: of Eng: beginning No. 17. 1558.	Q. Mary her Raig. of Scotlad begining Dece. 18 1542.	The names of ſuch Traitors as were executed in England in Qu. Elizabeths Raigne.	The days of the moneth in which they were executed.	The plaees where they were executed.
		was our (now) Kings Maieſty Borne, & Chriſtenned the 18. day of Decem. following. The 10 of Febr. following the K. was murthered by traitors			
1567.	Elyzab. Ang. 10	This yeare in the moneth of Iuly Q. *Mary* being priſoner in *Lochleuine* willingly reſigned her Crown vnto *James*			

The yere of our L God beginning by this account Mar.25	Qu Elizab. her Raig. of *Eng*: beginning No.17. 1558.	K. *Iames his Raig. of Scot: beginning Iuly 29.* 1567.	The Names of ſuch Traytors as were executed in *England* in Q. *Elizabeths* Raigne.	*The dayes of the moneth in which they were executed.*	The places where they were executed.
		James the yõg Prince, our now Soueraigne Lord & King, he was thẽ but two yeares old.			
		K. *Iames* his Rai. of *Scot.* being the 6. King of that name.			
		Iuly.29 Iacobi. Sexti Scoto.1.			
1568.	Elyzab. Ang.11	*Iacob.* Scoto.2.			
1569.	Elyzab. Ang.12	*Iacob.* Scoto.3.			
1570.	Elyzab. Ang.13	*Iacob.* Scoto.4.	Iohn Felton.	*Auguſt.* 8.	in Paules Church yard.
1571.	Elyzab. Ang.14	*Iacob.* Scoto.5.	Iohn Story.	*June* 1.	at Tyburne.
1572.	Elyzab. Ang.15	*Iacob.* Scoto.6.	Thomas		

The yere of our L. God beginning by this account. Mar.25	Qu. Elizab: her Raig: of *Eng:* beginning No: 17. 1558.	*K. Iames his Rai. of* Scot. *begining Iuly.29.* 1567.	The Names of ſuch Traytors as were exe-cuted in *England* in Q. *Elizabeths* Raigne.	*The day of the moneth in which they were executed.*	The places where they were executed.
1573.	Elyz:16	*Iacob:7*	Thomas Woodhouſe.	*June* 19.	at Tyburne.
1574.	Elyz:17	*Iacob* 8.			
1575.	Elyz:18	*Iacob:9.*			
1576.	Elyz:19	*Iaco:* 10			
1577.	Elyzab: Ang:20	*Iacob:* Scot: 11	Cuthbert Mayne.	*Nouem:29*	at Launſton.
			Iohn Nelſon.	*Feb.* 3.	at Tyburne.
1578.	Elyzab: Ang:21	*Iacob:* Scot:12	Thomas Sherwood,	*Febru.* 7.	
1579.	Elyzab: Ang:22	*Iacob:* Scot,13	Anno.1577. in the moneth of Ianuary, was publiſhed a Proclamation againſt Semina-ry Prieſts and Ieſuits, and for calling home the Queenes ſubie&s from forraigne Semina-ries, where they remained vn-der colour of ſtudie.		
1580.	Elyzab: Ang:23	*Iacob:* Scot:14			
1581.	Elyzab: Ang:24	*Iacob:* Scot:15	Euerard Hanſe.	*Iu'y* 31.	at Tyburne.
			Edmund Campion. }		
			Alexander Bryant. }	*Decem.* 1	at Tyburne.
			Ralphe Sherwyn. }		
1582.	Elyzab: Ang:25	*Iacob:* Scot:16	Iohn Paine.	*Aprill* 2.	at Chelmsford
			Thomas Ford. }		
			Iohn Shert. }	*May.* 28.	at Tyburne.
			Robert Iohnſon. }		
			Thomas Cottam. }		
			William Filby. }	*May* 30	at Tyburne.
			Luke Kirby. }		
			Lawrence Iohnſon. }		
			William Lacy. }	*Auguſt.22*	at Yorke.
			Richard Kirkman. }		
			Iames Tompſon.	*in Nouem:*	at Yorke.
1583.	Elyzab: Ang:26	*Iacob:* Scot:17	Richard Thirkhill.	*May.* 29	at Yorke.
			Iohn Slade.	*Octob.*30	at Wincheſter
			William Hart.		at Yorke.
			Iames Laburne.		at Lancaſter.
			William Carter.	*Ianu:* 11.	at Tyburne.

George

The yeare of our L. God beginning by this account Mar. 25	Q. Eliz: her Rai: of Engl: beginning No. 17. 1558.	K. Iames his Raig. of Scot: beginning July 29. 1567.	The Names of ſuch Traytors as were executed in *England* in Q. *Elizabeths* Raigne.	The day of the moneth in which they were executed.	The places where they were executed.
			George Haddocke, Io: Mundine, Iames Fen, Thomas Emerford, & Iohn Nutter.	*Feb.* 12.	at Tyburne.
1584.	Elyzab: Ang: 27	*Iacob.* Scot. 18	Iames Bele. } Iohn Finch. }	*Aprill* 20.	at Lancaſter
			Richard White.	*Octo.* 18.	at Wrixam.
			This yeare alſo were 21. Ieſuits and Seminary Prieſts baniſhed the Realme, Ianu: 21.		
1585.	Elyzab: Ang. 28	*Iacob.* Scot. 19	Thomas Aufield. } Thomas Webley. }	*July* 6.	at Tyburne.
			Hugh Taylor. } Marmaduke Bowes: }		at Yorke.
			Margaret Clitherow.	*in March.*	at Yorke.
			N: Hamelton. } Rob: Bicardine. }		at Yorke.
			Edward Tranſam. } Nich: Woodſine. }	*Janu.* 21	at Tyburne.
			This yeare alſo were 32. Prieſts & Ieſuits baniſhed the Realme, Sep. 19.		
1586.	Elyzab: Ang: 29	*Iacob.* Scot: 20.	Richard Sergeant. } William Tompſon. }	*Aprill* 20.	at Tyburne.
			Iohn Adams. } Iohn Low. } Rob: Debdale. }	*Octo.* 8.	at Tyburne.
			Rob: Anderton. } William Marſden. }		at Tyburne.
			Francis Ingleby.		at Yorke.
			Stephen Rowſam.		at Glouceſter
			Iohn Finglow.		
1587.	Elyzab: Ang: 30	*Iacob.* Scot: 21.	Thomas Pilchard.	*in March.*	at Dorceſter.
			Iohn Sands.		at Glouceſter
			Iohn Hamly.		at Chard.
			Alexander Crowe.		at Yorke.
			Robert Sutton.		at Stafford.

The yere of our L. God beginning by this account. Mar. 25	Qu. Elizab: her Raig: of Eng: beginning No: 17. 1558.	K. Iames his Rai. of Scot. begining July. 29. 1567.	The Names of ſuch Traytors as were exe-cuted in England in Q. Elizabeths Raigne.	The day of the moneth in which they were exe-cuted.	The places where they were executed.
1573.	Elyz: 16	Ia: ob: 7	Thomas Woodhouſe.	June 19.	at Tyburne.
1574.	Elyz: 17	Iacob 8.			
1575.	Elyz: 18	Iacob: 9.			
1576.	Elyz: 19	Iaco: 10			
1577.	Elyzab: Ang: 20	Iacob: Scot: 11	Cuthbert Mayne.	Nouem: 29	at Launſton.
			Iohn Nelſon.	Feb. 3.	at Tyburne.
1578.	Elyzab: Ang: 21	Iacob: Scot: 12	Thomas Sherwood,	Febru. 7.	
1579.	Elyzab: Ang: 22	Iacob: Scot, 13	Anno. 1577. in the moneth of Ianuary, was publiſhed a Proclamation againſt Semina-ry Prieſts and Ieſuits, and for calling home the Queenes ſubie&s from forraigne Semina-ries, where they remained vn-der colour of ſtudie.		
1580.	Elyzab: Ang: 23	Iacob: Scot: 14			
1581.	Elyzab: Ang: 24	Iacob: Scot: 15	Euerard Hanſe.	Iu'y 31.	at Tyburne.
			Edmund Campion.		
			Alexander Bryant.	Decem. 1	at Tyburne.
			Ralphe Sherwyn.		
1582.	Elyzab: Ang: 25	Iacob: Scot: 16	Iohn Paine.	Aprill 2.	at Chelmsford
			Thomas Ford.		
			Iohn Shert.	May. 28.	at Tyburne.
			Robert Iohnſon.		
			Thomas Cottam.		
			William Filby.	May 30	at Tyburne.
			Luke Kirby.		
			Lawrence Iohnſon.		
			William Lacy.	Auguſt. 22	at Yorke.
			Richard Kirkman.		
			Iames Tompſon.	in Nouem:	at Yorke.
1583.	Elyzab: Ang: 26	Iacob: Scot: 17	Richard Thirkhill.	May. 29	at Yorke.
			Iohn Slade.	Octob. 30	at Wincheſter
			William Hart.		at Yorke.
			Iames Laburne.		at Lancaſter.
			William Carter.	Janu: 11.	at Tyburne.

George

The yeare of our L. God beginning by this account Mar.25	Q. *Eliz:* her Rai: of *Engl:* beginning No. 17. 1558.	K. *Iames his Raig. of Scot: beginning July 29.* 1567.	The Names of ſuch Traytors as were executed in *England* in Q. *Elizabeths* Raigne.	*The day of the moneth in which they were executed.*	The places where they were executed.
			George Haddocke, Io: Mundine, Iames Fen, Thomas Emerford, & Iohn Nutter.	*Feb.* 12.	at Tyburne.
1584.	Elyzab: Ang:27	*Iacob.* *Scot:*18	Iames Bele. } Iohn Finch. }	*Aprill* 20.	at Lancaſter
			Richard White.	*Octo.*18.	at Wrixam.
			This yeare alſo were 21. Ieſuits and Seminary Prieſts baniſhed the Realme, Ianu: 21.		
1585.	Elyzab: Ang.28	*Iacob.* *Scot.*19	Thomas Aufield. } Thomas Webley. }	*July* 6.	at Tyburne.
			Hugh Taylor. } Marmaduke Bowes: }		at Yorke.
			Margaret Clitherow.	*in March.*	at Yorke.
			N. Hamelton. } Rob: Bicardine. }		at Yorke.
			Edward Tranſam. } Nich: Woodfine. }	*Ianu.* 21	at Tyburne.
			This yeare alſo were 32. Prieſts & Ieſuits baniſhed the Realme, Sep. 19.		
1586.	Elyzab: Ang:29.	*Iacob.* *Scot:*20.	Richard Sergeant. } William Tompſon. }	*Aprill* 20.	at Tyburne.
			Iohn Adams. } Iohn Low. } Rob: Debdale. }	*Octo.* 8.	at Tyburne.
			Rob: Anderton. } William Marſden. }		at Tyburne.
			Francis Ingleby.		at Yorke.
			Stephen Rowſam.		at Glouceſter
			Iohn Finglow.		
1587.	Elyzab: Ang:30	*Iacob.* *Scot:*21.	Thomas Filchard.	*in March.*	at Dorceſter.
			Iohn Sands.		at Glouceſter
			Iohn Hamly.		at Chard.
			Alexander Crowe.		at Yorke.
			Robert Sutton.		at Stafford.

The yere of our L God beginning by this account Mar.25	Qu Elizab her Raig. of *Eng*: beginning No. 17. 1558.	K. *Iames* his Rai. of *Scot.* beginning Iuly. 29. 1567.	The Names of ſuch Traytors as were executed in *England* in Q. *Elizabeths* Raigne.	*The dayes of the moneth in which they were executed.*	The places where they were executed.
			Edmund Sykes.		
			Grabriell Thimbleby.		
			George Dowglas.		
1588.	Elyzab: Ang: 31	*Iacob.* Scot: 22	William Deane. } Henry Webley. }	*Auguſt.* 28	at Myle-end-greene.
			William Gunter.	*eodem die.*	at the Theat:
			Robert Morton. } Hugh More. }	*eodem die.*	at Lincolns-Inne Fields.
			Tho: Acton, alias Holford.	*eodem die.*	at Clarkēwel
			Richard Clarkſon. } Thomas Felton. }	*eodem die.*	at Hownſlow
			Rich: Leigh, Edward Shelley, Hugh Morgan, Rich: Flower, Robert Martyn, Iohn Rocke, & Margaret Wade.	*Aug.* 30.	at Tyburne.
			Edward Iames. } Ralph Crochet. }	*Octob.* 1.	at Chicheſter.
			Robert Wilcockes. } Edward Campion. } Chriſto: Buxton. } Rob: Widmerpoole. }	*eodem die.*	at Cāterbury.
			William Wigges.	*eodem die.*	at Kingſton.
			Iohn Robinſon.	*eodem die.*	at Iſpwich.
			Iohn Weldon.	*October* 5.	at Milēdgreen
			William Hartley. } Rich: Williams. }	*eodem die.*	at Hallivvell.
			Robert Sutton.	*eodem die.*	at Clarkēvvel.
			William Spencer.		
			Edward Burden.		
			Iohn Hewyt.		
			Rob: Ludham. } Richard Simpſon. } Nicholas Garlicke. }		at Darby.
			William Lampley.		at Glouceſter
1589.	Elyzab: Ang: 32	*Iacob.* Scot. 23	George Nicols, Rich: Yaxley, Tho: Belſon, Hū: vp Richard. Iohn	*July* 5.	at Oxford.

The yeare of our L. God beginning by this account Mar.25	*Qu. Eliza. her Raig: of Eng: beginning No.17. 1558.*	*K. Iames his Rai. of Scot. begining Iuly.29. 1567.*	*The names of ſuch Traitors as were executed in* England *in Qu.* Elizabeths *Raigne.*	The days of the moneth in which they were executed.	*The plaees where they were executed.*
			Iohn Annas.		
			Robert Dalby.		
			Chriſtopher Bales.	*March.4.*	in Fleetſtreet.
			Alexander Blake.	*eodem die.*	in Gr: In.lane
			Nicholas Horner.	*eodem die.*	in Smithfield.
1590.	Elyzab: Ang.33	*Iacob.* *Scot.24.*	Myles Gerrard. } Francis Dickinſon. }	*Aprill.30.*	at Rocheſter.
			Anthony Myddleton.	*May.6.*	at Clarkéwel
			Edward Iones.	*May 6.*	in Fleetſtreet.
1591.	Elyzab. Ang.34	*Iacob.* *Scot.25*	Edmund Gennings. } Swithin Welles, }	*Decem.10*	in Grays Inn Fields.
			Euſtach White. } Polydor Plaſden. } Bryan Lacy. } Iohn Maſon. } Sidney Hodgſon. }	*Decem.10*	at Tyburne.
			Momfort Scot. } George Biſley. }	*Iuly. 2.*	in Fleetſtreet.
			William Dickinſon. } Ralph Milner. }	*July. 7.*	at Winchester
			Edmund Ducke. } Rich: Holiday. } Ioh: Hagge. } Rich: Hill. }		at Durham.
			William Pykes.		at Dorceſter.
			William Pattiſon.	*Iann.22.*	at Tyburne.
			Tho: Portmore.	*Feb. 21.*	in Paules Church yard.
			This yeare alſo in the moneth of Octob: was publiſhed a Proclamation againſt Prieſts and Ieſuits.		
1592.	Elyz.35	*Iaco.26.*	Roger Aſhton.	*June.23.*	at Tyburne.
1593.	Elyzab. Ang 36	*Iacob.* *Scot.27.*	Iames Burden.	*March 25*	at Wincheſter
			Anthony Page.	*Aprill 30*	at Yorke.
			Ioſeph Lampton.	*Iune.23.*	at Newcaſtle.
			William Dauis.	*in Sept em.*	at Beumaris.

The yere of our L. God beginning by this account Mar. 25.	Qu. Elizab. her Raig. of Eng: beginning No. 17. 1558.	K. Iames his Rai. of Scot. begining July 29. 1567.	The Names of ſuch Traitors as were executed in England in Queene Elizabeths Raigne.	The days of the moneth wherein they were executed.	The places where they were executed.
			Edward Waterſon.	Feb. 18.	at Tyburne.
			William Harrington.		
1594.	Elyzab: Ang: 37	Iaco'. Scot. 28	Iohn Cornelius Mohum.		
			Tho: Boſgraue	July 4.	at Dorceſter.
			Patricke Samon.		
			Iohn Carey.		
			Iohn Ingram.		
			Thomas Boaſt:		at Newcaſtle.
			Iames Oldbaſton.		
			Robert Southwell.	March 3.	at Tyburne.
1595.	Elzyab. Ang. 38	Iacob. Scot. 29	Henry Walpole.		
			Alexander Rawlins.	Aprill 17.	at Yorke.
			George Errington.		
			William Knight.		
			William Gibſon.		at Yorke.
			Henry Abbots.		
			William Freeman.		
1596.	Elizab.	Iacob.	N: Auleby.		
	Ang. 39	Scot. 30	N: Thorpe.		
1597.	Elyz: 40	Iaco. 31	Iohn Buckley, alias Iones.	Iuly. 12.	at S. Th: Wa:
1598.	Elizab.	Iacob.	Thomas Snow.		
	Ang. 41	Scot. 32	Chriſtoph: Robinſon.		
			Rich. Horner.		at Yorke.
			N: Grimſton.		
			N: Britton.		
1599.	Elyz: 42	Iaco: 33.	Math: Hayes.		at Yorke.
1600.	Elizab.	Iacob.	Chriſtopher Wharton, with a		
	Ang. 43	Scot. 34.	nameleſſe Woman.	May. 18.	at Yorke.
			Iohn Rigby.	July 21.	at S: Th: Wa:
			Robert Nutter.		
			Edward Thwinge.	in June.	at Lancaſter
			Thomas Sprot.		
			Thomas Hunt.	in Iuly.	at Lincolne.
			Thomas Palaſer.		
			Iohn Norton.	eodē mēſe.	at Durham.
			N: Talbot.		

Iohn

The yere of our L God beginning by this account Mar. 25	Qu Elizab her Raig. of Eng: beginning No. 17. 1558.	K. Iames his Rai. of Scot. beginning July. 29. 1567.	The Names of such Traytors as were executed in England in Q. Elizabets Raigne.	The dayes of the moneth in which they were executed.	The places where they were executed.
			Iohn Pibush.	Febr. 11.	at Tyburne.
			Roger Filcocke.	Feb. 17.	at Tyburne.
			Marke Barkworth.		
			Anne Lyue.		at Lancaster.
			Robert Middleton.		
1601.	Elyzab: Ang: 44	Iacob. Scot: 35	Thurstan Hunt.		
			Francis Page.		
1602.	Elyzab: Ang: 45	Iacob. Scot. 36	Thomas Tichborne.	Aprill 29	at Tyburne.
			Robert Watkinson.		
			Iames Ducket.		
			N: Harrison.	in Aprill.	at Yorke.
			N: Bates.		
			William Richardson.	Feb. 27.	at Tyburne.
	Mar: 24 being the last day of the yere 1602. by the account of Eng: dyed Queene Elizab:		The whole number of such Priests, Iesuits, and Recusants, as were executed in all the time of Queene Elizabeths Raigne, being 44. yeares and 4. moneths, according to the Martyrologists owne account, (as he falsely pretends for religion) amounts but to 180.		

The yere of our L. God beginning by this account. Mar. 25	K. Iames his Rai: of Engl: beginning Mar: 24 1602.	K. Iames his Kai. of Scot. begining Iuly. 29. 1567.	The Names of ſuch Traytors as were exe-cuted in England in K. Iames his Raigne.	The day of the moneth in which they were exe-cuted.	The pla-ces where they were executed.
	1602. Mar: 24 Iacob: Ang: 1.		KING IAMES HIS Raigne of England.		
1603.	Iacob: Ang: 2.	Iacob: Scot: 37 Stowe.	William Watſon. } William Clarke. } This yere alſo was publiſhed a Proclamation againſt Prieſts and Ieſuits, that they ſhould depart the Land.	Nouem: 29	at Wincheſter
1604.	Iacob: Ang: 3.	Iacob: Scot: 38	Lawrence Bayly.	in March.	at Lancaſter.
1605.	Iacob: 4.	Iaco: 39.	John Shuker. } Robert Griſſold. }	in Auguſt.	at Warwicke.
1606.	Iacob: Ang: 5.	Iacob: Scot: 40	Thomas Wilborne. } Edward Oldcorne. } Ralph Aſhley. }		at Yorke.
			Henry Garnet.	April 7.	at Worceſter.
			Robert Drury.	May 3.	in Paules Church yard.
			This yeare alſo was publiſhed a Proclamation that all Ieſuites and Seminary Prieſts, ſhould depart the Land.	Febru. 26.	at Tyburne.
1607.	Iacob: 6.	Iaco: 41	Mathew Flathers.	March 21	at Yorke.
1608.	Iacobi. Ang. 7.	Jacob: Scot: 42	George Geruis.	April 11	at Tyburne.
1609.	Iaco: 8.	Iaco: 43	Thomas Garnet.	June 23.	at Tyburne.
1610.	Iaco: 9:	Iaco: 44.	And thus endeth *J: VV:* Prieſt the Pſeudo-Martyrologiſt, by whoſe account there haue ſuffered ſince the firſt yeare of King *James*, of theſe Popiſh Traytors (as he falſely pretends for Religion) to the number of 13.		
1611.		Iaco: 45			
1612.					
1613.					
1614.					
1615.					

BRITISH 18 AP 1905 MUSEUM

A POST-SCRIPT TO THE WEL AFFECTED READER.

IT may bee that some of Antichristes broode will here crye out with open mouthes and say, Tut there are many of our Catholique Martyrs, who haue suffered persecution for their consciences that are not here mentioned. Here is a Collectiō indeed, to set down some, and leaue out the rest: where are those Earles of Northumberland and Westmerland with their followers? where the a Bishops, Deanes, Archdeacons, Canons, and other Ecclesiastical persons? where Doctor Lopez, Parry? where many of the Gentry, as Abington, Babington, Tichborne, Sauadge and their fellowes? and of late where the Lords Cobham and Gray? where Digbie, Percy, Catesbie, Tresham, Rookewood, the Winters, Litletons & their followers, With diuers others both of the Nobilitie and Gentrie, who for their consciences in seeking to aduance the (By them so falsely called) Catholique religion, haue suffered Martyrdome, some by death, some by imprisonment, some by banishment, some by losse of liuings, some one way, some another? So condemning these collections with the author thereof to the fire, as sometimes their forefathers did the Gospells confessors before registred.

a *Bristow in his motiues 15. Chap. 73 calleth these Martyrs. Aboue 1060 of thes saythe lay Catholiques in their Suplicatiō to the Kings Maiestie 1604. abandoned their liuīgs rather then they would chāge their religiō. Also the three cōuersions of England, part the first, page 264.*

1 To ſtoppe whoſe mouthes let this ſuffice: Firſt, that I neither propounded to my ſelfe, nor promiſed to them, to ſet downe herein the names of any other in Queene Mary her Raigne, then onely of ſuch as meerely for their conſciences in profeſſing CHRISTS Goſpell were in thoſe dayes with fire and fagot martyred and burned, not at all medling with ſuch as either were attainted or executed for treaſons and rebellions, either againſt her perſon, ſtate or dignitie, whom no good Chriſtians wil ſeeke to excuſe, in ſo doing, nor of any other in Q. Elizab. or King Iames their raigns, thē only of ſuch Seminary a Prieſts Ieſuits & Recuſants, as I find recorded by their martyrologiſt I.W. Prieſts whom many ſimple Papiſts being ſeduced by their falſe teachers giue out to haue ſuffered onely for Religion and their conſciences, although that in all of theſe Prieſts and Ieſuites, men of iudgement may eaſily diſcerne the contrarie, and as for many of them, the moſt ſimple cannot be ignorant that knoweth any thing, nor the moſt ſhameleſſe denie, that is not paſt all ſhame, that they were executed for plotting and contriuing, for knowledge of, and concealing moſt barbarous & the like before vnheard of treaſons, whereas true martyrdome indeede conſiſteth *ferendo & patiendo, non in agendo*, in bearing patiently, and ſuffering afflictions for CHRISTS cauſe, but not in plotting and attempting the liues and ouerthrowes of Kings and Countries, their lawfull and Liege Soueraignes and natiue (though of them hated) habitations and byrth-place: witneſſe for proofe hereof, 1. Ballard, 2. Watſon, 3. Clarke, 4. Garnet the Ieſuites Prouinciall, 5. Hall with others, the firſt of theſe was a chiefe actor and plotter in Abingtons and Babingtons Conſpiracie Anno 1586. the ſecond & third in Cobhams and Grayes, but more properly (for they are the firſt mouers alwaies) in Watſons and Clarkes their owne conſpiracie, Anno, 1603.

a *Three conuerſions page 265. Of Prieſts aboue 100. haue Sealed the confeſſion of their faith with blood within 40. yeeres.*

A ſmall nũber in compariſon of 278. martyrs in leſſe then ſixe yeeres.

1603. The fourth and fift in the Gunpouder treason, which onely to name is *instar omnium* the most damnable bloodie plot that euer was contriued (and I hope in time will proue as their owne Greenwell propheſied, the very breakneck of all Papiſts that will not bee recalled) Anno, 1605. although I greatly feare that there are many in this Kingdome, who, now GOD in his mercie hath defeated them, ſeeme to condemne the plotte, but yet would with all their hearts haue wiſhed that it had taken effect, *Talia etenim nunquam probata antequàm acta*, for ſuch attempts as theſe (to wit the Gunpouder and others treaſons,) are neuer liked of, vnleſſe they bee acted, but if performed, then applauded with [a] Panegyricke Orations.

Well, that Papiſtes haue found ſo much mercie at the Kinges handes (notwithſtanding this their more then heatheniſh crueltie) as they haue, let them bleſſe God and thanke his Maieſtie, and I pray God they may make a good vſe thereof, but let vs that are his faithfull ſubiects, reioyce in God for his and our owne deliuerance from ſo eminent danger, aſcribing all glorie and thankfulneſſe to God therefore, and vnſpeakeable mildnes and forbearance in our King, whom no barbarous attempted cruelties, (for then the Gunpouder treaſon neuer was any more horrid, more helliſh) can prouoke vnto rigor, hee is ſo loath to bee of his very enemies accounted cruell. But Lord grant thou *Ne incidat in Scillam cupiens vitare Carybdim*, that his mercy towards his foes proue not crueltie to himſelfe, his Friends and good ſubiects. For this I may iuſtly ſay, that for a mercifull King in forgiuing his enemies, whom yet hee hath power to deſtroy, England may boaſt her ſelfe aboue all the nations of the world.

[a] Vide Pope Sixtus *the 5. his oration vpõthe death and murther of Henry the 3. French King, by a Fryar.*

Ne miſericordia in inimicos ſit crudelitas in ſe ſuoſq;

Secondly if Papiſts will haue, beſides theſe Prieſtes, 2

Ieſuits & Recuſants by their Pſeudomartyrologiſt noted, all other traitors and rebels to bee likewiſe enrolled, let them name as many as they can, and regiſter them themſelues, and take them into their number, for well I knowe that (vnto honeſt men) the more they name, the more infamous will they bee, becauſe their horrible and damnable treaſons are vnto all good men (to whom onely I intend this Poſt-ſcript) ſo odious, and vnto the world ſo apparant and palpable, that their names cannot but with diſgrace bee recorded, whereas none, who were in Queene Mary her raigne burned, did ſuffer for any other cauſe (as the Papiſts themſelues cannot deny but that they falſely call vs heretiques) but onely for matter of religion; nor can they bee iuſtly accuſed of any to haue attempted againſt the life of their then Soueraigne Lady Queene Mary, or to haue denied her for their lawfull Queene but ſo, (*Non obſtante religionis diſparitate*, although they differed in religion) to haue acknowledged her, ſo to haue prayed for her, in all humilitie ſubmitting their neckes, as good ſubiects, to the yoake of temporall obedience to her Maieſtie, and like true Chriſtian martyrs, their bodies to the fire, for the onely profeſſion of the Goſpel of Chriſt Ieſus, whom in their bodies, goods and ſpirits they ſerued.

3 Thirdly, as I take not vpon mee to ſet downe preciſely the name of euery particular Prieſt, Ieſuite, and Recuſant, that ſuffered in Queene Elizabeths, and King Iames their raignes, nor yet the iuſt number of thoſe bleſſed Martyrs that were burned in Queene Mary her raigne, but ſo many onely of both ſortes as are for them in I. W. Prieſt, his Engliſh a Martyrologe, and for vs by that worthy man Maiſter Iohn Fox in his booke of Martyres recorded: So I am moſt certainely aſſured, that if I ſhould nominate all thoſe perſons who

a *Printed in Anno* 1608. *as hee ſaith, Permiſſu ſuperiorum.*

in

in lesse then sixe yeeres raigne of Queene Mary were a famished for want of meate, imprisoned, dyed in prison, forced to flye, whipped, tortured and tormented onely for matter of religion, and some of these by the very handes of bloodie Bishoppe Bonner himselfe, they would farre exceede the number of all such Priestes and Iesuites, as the Papistes can produce to haue endured in England any kinde of torture or corporall punishment whatsoeuer for religon, (as they falsely pretend) or otherwise for these fiftie and odde yeeres since.

a *Vide Foxe his booke of Martyres in Queen Maries raigne.*

4

Fourthly, and lastly, no Priestes are b condemned simply for being Priests, but if being borne his Maiesties subiects, they shall take that order vppon them by authoritie deriued from the Sea of Rome, and afterwards shall returne into his Maiesties Kingdomes c to withdrawe and alienate the hearts of his subiectes, (for so they all doe) from their due allegeance.) And for this lawe there is great reason. For as Queene Elizabeth was formerly (*nominatim*) by the Pope Excommunicated, and therevpon by the seducing of Priestes and Iesuites, (the firebrands of Christendome) exposed both in her person and state to all daungers and treasonable practises that could by villaines bee deuised, and her Kingdomes as the Papists hold, d subiect to the Popes disposing, so likewise the Kings Maiestie although hee bee not for ought I knowe, by the Pope, by name excommunicated as yet, as Queene Elizabeth was, Yet by the generall excommunication whereby all Heretickes (for such a one they hold his Maiestie to bee directly) are anathematized, hee standes at this instant excommunicated.

b *Vide the Lord Burleigh late Lord Treasurer his execution of Iustice in the fourth page of the letter GG.*

c *Earle of Northampton in his printed speech at Garnets arraignemẽt*

d *Their resolution in the point of Allegeance, and the Popes gift of Ireland to the King of Spaine, mentioned by Azorius the Iesuite in his instit. moral. confirmeth it.*

And therefore Papists holding opinions, as they doe, that it is a lawfull for subiects to kill their Soueraignes, and take armes against them, so by the Pope excommunicated, holding him no longer to bee their King by lawfull right of ruling, then the Pope pleaseth; which is onely thus qualified, *Rebus sic stantibus; cùm deerunt vires*, as long as they needes must, and that they dare doe no otherwise for feare of their neckes. Is it not then great reason (to you that in CHRIST haue learned to obey I speake) that his maiestie should as neere as hee can, preuent such daungers to himselfe and his State? But here it may bee the Priests will reply and say: *Wee are bound by oath, and therefore in conscience, to goe whether soeuer those of whom wee receiue our Priestly Orders, shall enioyne vs.*

But first answere me; who enforced you thereto, either to leaue your country or to take that order? Did Queene Elizabeth? doth King Iames? doe you not that of your owne voluntarie wils contrarie to your own known countrie lawes.

Secondly, whether that single (sinnefull I may say) Oath bee of sufficient authoritie to dissolue that treble bond of allegeance, in which by being his Maiesties borne subiects, you are bound by lawe [b] diuine, naturall and nationall.

Thirdly, if you before knowing the daunger thereof will yet voluntarily take such oaths; where then is the fault? in the Prince that vppon good and warrantable grounds shall in a religious policie, to preuent the hazard of his owne, and his subiects states and liues, cause such a lawe to bee enacted, or in the Priestes that shall wil-

[a] *Vide Faux his confession with others mentioned in the afore quoted page by the Earle of Northapton. Confer also herewith Catesbies answere to Garnet in the last page of* R. *and also in the last page of* T. *of the former booke. his words are;* If it were lawfull not to admitte of the Kings Maiesty at first warranted by the Popes Breeues then was it also lawfull to cast him out.

[b] *This treble bond themselues whiles they laboured to seeme good subiects, acknowledged in their supplication to the Kings Maiestie, chap. 5. neere the end thereof. Agreeable hereto is the Earle of Northamptons sound maxime in the last page of* FF. *in his speech to Garnet.*

c wilfully and in a reſolute determination of working their countries ouerthrowe take ſuch an oath? And here for a ſhutting vp of all, giue me leaue, (becauſe the Papiſts hold ſo much of the Popes authoritie againſt Princes by him excommunicated,) to inſert d two queſtions with their anſweres, propounded by the right reuerend father in God the late Lord Biſhoppe of London, vnto Thomas Garnet, *Aliàs* Roockwood, *Aliàs* Sayer a Seminarie Prieſt, at the time of the ſaide Garnets arraignement at the Seſſions-houſe without Newgate in London vpon Thurſday the 16. of Iune 1608.

c Scienti & volenti, non fit iniuria.

d *Beſides this Prieſtes confeſſion againſt themſelues, ſee alſo for thy better confirmation in this point, the iudgement of two great Counſellors of ſtate in their ſeuerall writings publiſhed by the Earle of Salisbury in his anſwere to certaine ſcandelous papers in the third page of C. and the Earle of Northampton in his ſpeech at Garnets Arraignement, in the letter* H H. *in diuers pages thereof.*

The firſt queſtion was this. *Whether the ſaide Garnet had euer read any authors whatſoeuer, vntill ſome hundreds of yeares after Chriſts time, that did hold that the ende of Excommunication tended to a depriuation of life.*

The ſecond queſtion was this. *Whether if the ſaide Garnet himſelfe helde lands, which by lawfull and lineall inheritance had deſcended from his aunceſtors vnto him, it were lawfull for the Pope, Garnet being by him excommunicated, to giue the lands vnto whom hee pleaſed?* Garnets anſwere vnto the firſt was vncertaine, for ſaide hee, I remember not well what I haue reade concerning this point.

But vnto the ſecond queſtion hee anſwered directly, Noe. Why then, mildely replied the Biſhoppe, *what reaſon haue you Maiſter Garnet, to hold that the Pope hath more authoritie ouer the Kings Maieſtie, being your Soueraigne, then ouer you being but a priuate perſon, and his Subiect.*

e Garnets reioynder was ſilence, hauing firſt by a conceſſion in his owne caſe graunted, that the Popes authorities was of no force herein. Thus much for ſatisfaction in

e *This Thomas Garnet is the laſt that our Pſendomartyrologiſt.* I. W. *Prieſt hath noted in his Beadroll to haue ſuffered in King Iames his raigne.*

in this point vnto all men out of the mouth of Thomas Garnet Seminarie Prieſt. To this purpoſe ſee alſo Iohn Hart Seminary Prieſt, his wordes in his Preface before his [a] conference with Doctor Reignolds. Nor may I here neglect that offer which Pope Paulus the fourth made vnto Queene Elizabeth in the beginning of her Raigne, who when he perceiued that his vſurped authoritie and Primateſhip grew in England contemptible, condicionally that hee might hold that power here that vniuſtly hee had before done when this land was drowned in Poperie, would haue beene contented, and cauſed the Queenes Maieſtie to vnderſtand that hee would be pleaſed, *that all matters for religion* ſhould be adminiſtred in the ſame manner that then they were, (being the very ſame then *per omnia*, that now it is) onely his Supremacie muſt bee acknowledged, for that indeed, not Religion, not godlineſſe, not any thing but pride and ambition to be in the eyes of the world abouc all, both was and is the cauſe of his raging madneſſe.

[a] *D. Reignolds conference with Harts, in Harts owne Preface ther to.*

But that noble ſpirited Queene, whoſe religion was founded vpon a rock, Chriſt Ieſus being the chiefe corner ſtone, by whom all her building was ioyned together, ſcorned to be beholding to that Italian Prieſt for the exerciſe of that religion, which were it lawfull by his diſpenſation, ſhe would and could by the power of God and her owne authoritie, maintaine againſt him, and all the power of darkeneſſe and hell it ſelfe, without being beholding to him.

[b] *Relation of the ſtate of religion in the weſt part of the world, neere the beginning ther of.*

Let thoſe Princes whoſe either Puſillanimitie, or weaknes of their eſtates, or ſmall aſſurance of their ſubiects loues, or want of courage to withſtand his yoake of intruſion, or whoſe vnlawfull [b] mariages and thereby illicite, iſſue and ſucceſſion, muſt bee legitimated by a more illegitimate diſpenſation from his vnholineſſe, that the

power

power and ſword of the one, may vphold the authoritie of the other, that his authoritie may reciprocally helpe to keepe that Crowne vpon the head of him and his ſucceſſors, who otherwiſe were thereof by their owne and Gods lawes vncapable, verifying thereby that olde Prouerbe, *Clawe me and I will clawe thee: Let thy vſurped authoritie maintaine my illicite mariage, and my power and purſe ſhall maintaine thy vſurped authoritie.* Let ſuch as expect [b] Donations of other Princes Kingdomes from their grand trāſlator of Empyres the Pope, the diuels ſubſtitute, as Philip the ſecond of that name King of Spaine did, vpon whom *Pius Quintus*, (or rather *Impius intus*) the diuels vicegerent then at Rome, conferred the Kingdome of England (but all the craft was in the catching) inſtanced and approued as an act lawfull, by Azorius the Ieſuite in his morall inſtitutions, part ſecond, booke eleuenth, chapter the fift, *circa medium capitis.*

[b] *Azorius in his inſtitutions, part. 2. booke 11. chapt. 5.*

Let ſuch Princes I ſay adhere to the Pope, & ſubiugate their neckes to his trampling, but let thoſe, whoſe cauſe is good, ſucceſſion lawful, ſpirits more magnanimous, and of a better mettall, their ſubiects hearts generally, firmely aſſured, the word of God which is trueth it ſelfe on their ſide, power and abilitie to withſtand (and offend) him and all his vnholy confederates, free Princes next vnder God in their owne Dominions. Let theſe I ſay all learne of that renowned Queene Elizabeth this reſolute ſaying, rare amongſt men, but not to be paralleld by any woman, *If my religion be allowable? (if my mariage lawfull, if my ſucceſſion rightfull,) by the Popes Diſpenſation, then is it ſo alſo without it, and God willing, I will maintaine it without him, who of his power can make it no more lawfull or vnlawfull then of it ſelfe it is without him?* for againſt the word of God there lieth no Diſpenſation. And let great, Great Brittaines King make it known for an honour to him and his poſteritie that great,

Elizaes ſpirit lodgeth in his Breſt,
Though happie ſhe, in peace with God doth reſt.

Thus holding Poperie to be an hotch-poch of new religion coyned in the mints of the Babyloniſh whore, who contendeth to aduance her Kingdome aboue the Kingdome of Chriſt, by all meanes that themſelues, or hell it ſelfe can inuent, by crueltie, by blood, by deceit, by abuſing the word of God, by equiuocation, by what not? yea ſhe hath ſo taught her brats, the Prieſtes and Ieſuites, and infinite others by them ſeduced, to ſweare and forſweare, to promiſe and proteſt, by whatſoeuer can bee named, (although they haue no purpoſe to make good any of their vowes in this kind) as that they haue almoſt left no means whereby a man may be aſſured of anothers intentions, although he vowe it neuer ſo ſeeming ſeriouſly.

a A ſtrange thing that the Pope claiming to bee but Chriſts Vicar, ſhould yet challenge a larger power thē euer Chriſt himſelfe did, for Chriſt confeſſed, that his Kingdome was not of this world, and yet the Pope will be a diſpoſer and ſetter vp and puller downe of Kings and Kingdomes at his pleaſure.

Call to minde the great and ſerious proteſtations that b Watſon the Prieſt made in his Quodlibeticall queſtions, c *That albeit he differed in religion from that which was profeſſed in the Church of England, yet if either Pope or Spaniard ſhould ſeeke by hoſtile meanes to inuade his countrie, hee would willingly ſpend his ſubſtance, nay his deareſt blood againſt any ſuch as ſhould attempt it*, and yet he himſelfe was the firſt afterwards as I remember that came to the gallowes for violating it. If I could find any thing that good is in either Prieſts or Ieſuites, I would commend them for it, but becauſe I cannot, holding them all to bee traytors in heart vnto his Maieſtie, and their fauourers to be ſcarcely good ſubiects, I will end for their cōmendations with the words of a late, but wittie d Satyriſt; *Fuet illis, quiſquis de illis tacet.*

b *In his booke of Quodlibets.* c *Here was*, Mel in ore, fel in corde: *a ſmooth tongue, but a treacherous heart.* d Conclaue Ignati, in Apologia pro Ieſuitis, ad finem libri adiecta.

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FINIS.